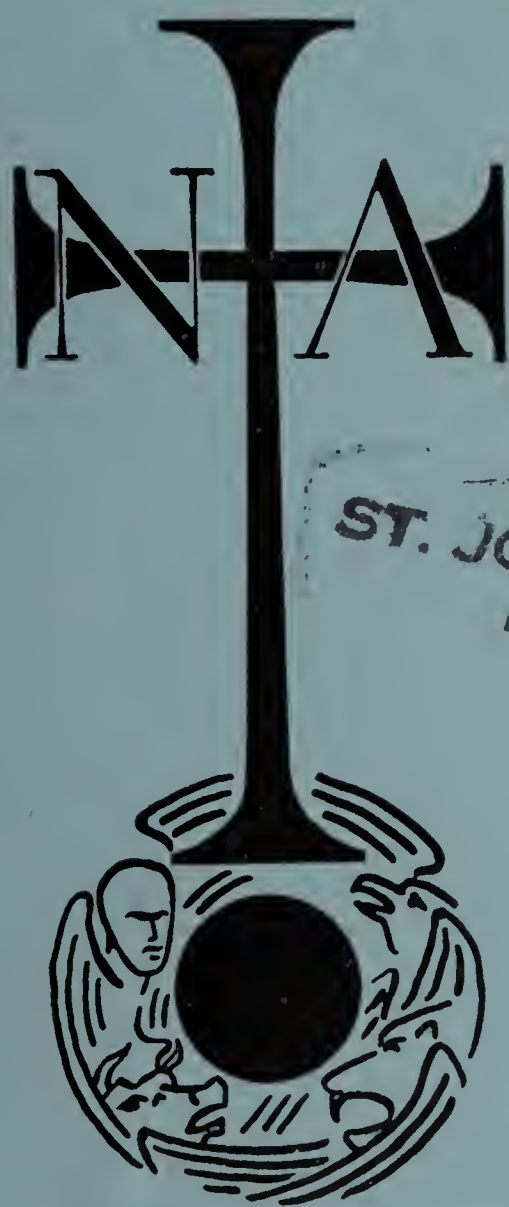


NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

INSPIRATION, INTERPRETATION, TEXTS AND VERSIONS, NT GENERAL

220. ABBOT OF DOWNSIDE, "The Catholic Faith and the Bible," *DownRev** 75 (240, '57) 107-125.

Tradition is to the Church what memory is to an individual; it makes available to each generation the experiences and fruits of the past. As Catholic and universal, this tradition is the possession not originally of individual Catholics, but of the whole body which the individual accepts and makes his own. God entrusted His public revelation of Himself to the Church for transmission to all mankind. Climaxed by the earthly life and Resurrection of God the Son made man, this revelation had its roots back through the wise men of Israel to Moses and beyond. The NT lies hidden within the OT, and the OT is disclosed in the NT. The Bible is the Church's book. She is to discern and declare with authority the spiritual meaning of Scripture, its meaning for faith. For Scripture, the word of God, is inspired by the Holy Spirit and it is to the Church that the Pentecostal gift was granted. Individual members of the Church share in her mind and indwelling by the Holy Spirit and thus in their own reading of Scripture share its message, Christ.—R. T. F.

221. M. BAILY, "The Word of God in Human Speech," *Furrow** 8 (1, '57) 5-12.

Acting as an instrumental cause under divine inspiration, the human authors of the Bible were nonetheless influenced by personal and racial backgrounds. To understand the notion of inerrancy, we must apply two principles of valid literary criticism: (1) "What precisely does the writer intend to express?" The author of Gen, for example, had no cosmogonical or astronomical pretensions in his description of creation. (2) "The truth an author intends to express must be gauged according to the genre of writing he uses," such as a simple chronicle, historical play, ballad, parable, fictional narrative, etc. Finally, to appreciate the inspired word, we must cultivate a basic understanding of the Semitic modes of thought and expression.—J. J. E.

222. C. CHARLIER, "Méthode historique et lecture spirituelle des Écritures," *BibVieChrét** 18 ('57) 7-26.

(1) The method of historico-literary criticism of the nineteenth century, though it accomplished much in clarifying the literary forms of the Bible and the human element of its composition, became static and rationalistic with its notion of scientific objectivity. Combined in recent times with the psychological method of interpretation, however, it has become aware of the vital aspects of biblical truth and has highlighted the understanding of the properly biblical mentality in its historical context. Thus the notion of inspiration has been

broadened to include more adequately the concept of instrumentality and the living tradition of a revelation in the process of development. (2) Because of different connotations of the word *spiritual*, spiritual reading of the Bible for many today concentrates on the nourishment of the reader's own soul. The patristic concept of spiritual reading, on the other hand, aimed at seeing the mind of Christ as He revealed to the mind of man the transcendent designs of God. The almost unlimited use of typology in the modern concept appeals erroneously to the fathers for its origin; in reality the fathers and the liturgy made use of typology only to the extent that the Bible itself used it, i.e., only as it is objectively founded. (3) The recent historical method and the "spiritual" reading of the fathers agree on some basic laws of Christian exegesis: history is a vital thing, and sacred history is perceivable only by faith; the words of Scripture have a depth that reflection can fathom only by an evolutive process; there is a close connection between the OT and the NT in "themes" and "types," and typology is the bond between the two. Our concept of inspiration should not dissociate the spiritual and literal senses; we should perhaps rather speak of "initial" and "fuller" senses.—G. W. M.

223. K. GOLDAMMER, "Der KERYGMA-Begriff in der ältesten christlichen Literatur," *ZeitNTWiss* 48 (1-2, '57) 77-101.

The present-day application of the expression *kerygma* finds little support in the canonical and the oldest extra-canonical literature. Therefore there is question of a modern, not an NT, concept. "Why do we speak mysteriously of the 'apostolic' or 'Pauline kerygma'? Why do we not speak simply of the Pauline or apostolic preaching?" Even theology ought to be cautious and watchful in forming its ideas, and to protect itself against slogans.—J. Bz.

224. A. MILLER, "The Psalms from a Christian Viewpoint," *Worship** 31 (6, '57) 334-345.

A Christian spirit cannot legitimately be put into the Psalms by tampering with the text, but a typological interpretation shows their fulfillment in Christ. Since about A.D. 200 the Church, following the practice of the NT, has favored a Christological interpretation of them.—G. W. M.

225. E. SARTORI, "La cuestión bíblica," *Didascalía** 11 (3, '57) 152-157; (4, '57) 205-211; (5, '57) 285-289.

[Cf. *NTA* 2 (1, '57) § 9-10.] Attempts to conciliate biblical inerrancy and historical problems by theories of historical appearances, implicit quotations, and relative truth have been rejected by the Church. A fourth way—that of recognizing literary types within the historical genre—is acceptable and seems destined to succeed.—J. Ho.

226. M. SCHARLEMANN, "The Paradox in Perspective," *ConcTheolMon* 28 (5, '57) 349-359.

The paradox is a necessary instrument of phenomenological description and

of theological formulation. Its use can be helpful in suggesting a level of existence lying beyond the reaches of controlling knowledge and its exclusive concern with subject-object language.—J. O'R.

227. W. STEWART, "Oral Tradition," *ExpTimes* 68 (9, '57) 284.

An incident in the life of a missionary indicates the reliability of oral tradition about a striking event among people accustomed to rely on memory.

228. H. STIRNIMANN, "Apostel-Amt und apostolische Überlieferung. Theologische Bemerkungen zur Diskussion mit Oscar Cullmann," *FreibZeit PhilTheol** 4 (2, '57) 129-147.

Contrary to Cullmann's preliminary assumption in *Die Tradition als exegetisches, historisches und theologisches Problem*, tradition and Scripture are interdependent; for although Scripture takes precedence over tradition, tradition explains Scripture and protects its authority and genuinity. Scripture itself, from the words of Christ and the teaching of St. Paul, asserts a tradition which is to continue from Christ through the apostles into the post-apostolic Church. The *interimscharakter* of the period of the Church is no proof of the denial of tradition, since all periods of Christianity have an essential unity attested in the thought of the NT, despite the fact that each period has some individual characteristics.

Granted that the apostles are the only eye-witnesses of Christ, especially of His Resurrection, C's assertion that this is their unique office does not follow. From the Gospels it is evident that an apostle is one sent to teach the doctrine of Christ. There is a series of analogies which establish the certainty of apostolic succession: Christ sent by the Father, the apostles sent by Christ, and their successors sent by the apostles. This relationship of mission validates post-apostolic tradition as well as post-apostolic succession.

C's distinction between absolute and relative norm as "plainly obliging" and "not unconditionally binding" lacks the depth of the Catholic distinction which holds the absolute norm as the Uncreated Truth and the relative norm as the one related to this highest norm. The Church recognizes the difference between the way in which the apostles received revelation and the way in which that revelation has become more explicit in post-apostolic tradition, and it realizes the difference between these two sources. C's best arguments are derived from the apostolic period, to which he grants precedence.—J. C.

229. W. TELFER, "The Fourth Century Greek Fathers as Exegetes," *Har TheolRev* 50 (2, '57) 91-105.

The Eastern Orthodox, unlike the contemporary Western Church, have a basic interest in patristic exegesis, especially that of the fourth-century Greek fathers. These, with their familiar use of the LXX, form a special group within patristic writers. Though they show the influence of their age in the use of rhetoric, the polemical use of Scripture, allegorical interpretation (against

which reaction began late with Chrysostom), and the practice of combining authors to elicit a single meaning from texts, these fathers nevertheless have something to offer us in OT exegesis. Their insights into the NT are more valuable, however, because of their closeness to the world of the NT; examples appear in Cyril of Jerusalem and others on Mt 22:51-53, Cyril also on 1 Cor 7:5, etc. Such strange interpretations as those which involve Platonic ideas in Athanasius witness that the fathers are here also influenced by their own age. Modern exegesis risks becoming "academic criticism of an arbitrarily defined body of religious classics" if it neglects the past centuries of interpretation of which the Scriptures themselves are in a sense the parent.—G. W. M.

230. J. TERNUS, "Einheit der Schrift und biblische Anthropologie," *Scholastik** 32 (3, '57) 346-372.

T describes the various kinds of unity that may be assigned to Holy Scripture: e.g., the unity of the inspired text with Christian tradition; the Messiah as the unifying factor of the whole Bible; the continuity of God's redemptive plan in the Old and New Testaments; the unity of Scripture as a witness to revelation; its unified didactic and dogmatic contents. T contrasts the Catholic position with modern Protestant tendencies.—H. W.

231. A. ULEYN, "La doctrine morale de saint Jean Chrysostome dans le Commentaire sur saint Matthieu et ses affinités avec la diatribe," *RevUnivOtt** 27 (1, '57) 5*-25*; (2, '57) 99*-140*.

In his forty-eight homilies on Mt Chrysostom displays his profound affinity with Hellenic moralism, especially that of the Cynics and Stoics. This relationship is literary and stylistic as well as doctrinal.

I. The diatribe is an exposé of popular philosophy propagating the Cynic-Stoic ethic. Chrysostom through his use of the dialogue form, his images and humorous sketches of daily life, his ridicule of vices, use of proverbs, and manner of argumentation, shows an affinity for this form. He praises the simplicity of the Scriptures above the excesses in the work of the rhetoricians. He saw the benefits of a moderate use of rhetoric and also made concessions to what the people of his time expected in the written word. His use of the figures of rhetoric is very much in line with the diatribe. Despite this undeniable affinity to the literary style of the diatribe, Chrysostom is not a copier; he uses diatribe when he sees it will help to gain his purpose.

II. The moral themes of the diatribe also survive in the preaching of Chrysostom. In these he was influenced by other writers of his time. He uses the scheme of the "passions" proposed by the moralism of the Cynics and Stoics. In his discussion of the Sermon on the Mount he conforms to the Hellenic division of the "passions" into reason, irascibility, and the concupiscible appetite. Special traces of the diatribe are found in his writing against anger. Chrysostom's moral philosophy is that wherein reason controls the irascible and the concupiscible. Terms with a definite stoical tinge are used to describe this process of control. Platonist proverbs often appear. His representation of

man's best state as that of a peace of soul gained by dominating the "passions," and worst as that of the slavery of the soul by the "passions," is typical of the Cynic and Stoic philosophy. In the sermons dealing with cupidity the expressions and thoughts of the diatribe are quite clear; the evils of riches are painted with the colors of the Stoics and Cynics.

From these affinities to the diatribe we may conclude that Chrysostom utilized the psychological advantages of the Cynics and Stoics, but added to them the mercy and charity of Christ in order to win more souls to the Christian life.—A. J. J.

232. O. VERCRUYSE, "Biblical Inspiration," *ClerMon** 21 (8, '57) 281-287.

The charism of inspiration supposes a double authorship: God and man. During the past centuries that witnessed the discussion of this charism, either the one or the other author has been emphasized. In the OT God's activity was in the foreground, as it was during the early centuries. When the orthodox Protestant claimed that God merely dictated His words, theologians worked on the concept of human author and found that he was God's instrument, endowed with free will and maintaining his individuality. Today emphasis is placed upon the cultural, political, historical, and religious background of the human writer.

In this light P. Benoit (cf. *NTA* 1 [2, '57] § 174) formulated certain principles which are recalled here: there can be inspiration without revelation, and the human author may teach a doctrine which though inspired is not revealed, but is clad in the culture of his people. Hence it is necessary to discern the truth which the author intended to express. This intention may be determined from the formal object, the degree of affirmation, and the intention to teach. Next, the study of the literary forms throws light on the doctrine taught. All this shows that the Bible is much more human than has been believed; not that it is the less divine, but that it requires serious study of the author and of his intention to teach.—R. B.

233. E. L. WENGER, "The Typological Hypothesis," *ExpTimes* 68 (7, '57) 222-223.

The radical question concerning the typological hypothesis—one not asked by A. Farrer in *ExpTimes* 67 ('56) 228—is epistemological, not exegetical. Is the meaningful light shed on persons and events by typology as equally valid as, e.g., that of the causal relationship, or are typological relationships outmoded in a scientific world and therefore due to be demythologized?—L. J. O'T.

Texts and Versions

234. K. ALAND, "Zur Liste der Neutestamentlichen Handschriften VI," *Zeit NTWiss* 48 (1-2, '57) 141-191.

A description of the MSS recently discovered: four papyri (P⁶⁵⁻⁶⁸), two majuscules (0240, 0241), 42 minuscules (2492-2533), and 90 lectionaries

(1 1749-1 1838); as well as of new sections of the already known papyri (P¹¹ and P¹³) and majuscules (N, T, 046, 061).—J. Bz.

235. K. ALAND, "Neue Neutestamentliche Papyri," *NTStud* 3 (4, '57) 261-286.

Papyri P⁷ (Lk 4:1-2 and Mt 6:33-34), P⁶⁸ (1 Cor 4:12-17 and 4:19-5:3), and P¹¹ (several fragments containing parts of 1 Cor 1-7) are published here for the first time; P⁶⁶ and P⁶⁷ are also discussed. The main purpose of this discussion is to make clear the need for cooperation between NT textual critics and papyrologists in order to ensure more accurate statement of the date and provenance of NT papyri. We need also a trustworthy collected edition of these texts and a sound method of correlating them to the whole field of NT textual studies.—L. J.

236. J. DUPLACY, "Où en est la critique textuelle du Nouveau Testament?" *RechSciencRel** 45 (3, '57) 419-441.

So vast is the field of textual criticism that it is difficult for the non-professional, even for exegetes, to keep abreast of current research. The present study, limited to the NT, aims at providing exegetes and theologians with a critical estimate of present developments in the various categories of this field of research. Since the work done in the years 1940-1952 has been treated elsewhere, (cf. E. Massaux, "État présent de la critique textuelle du N.T.," *Nouv RevThéol*, 75 ['53] 703-726), we shall in general confine ourselves to the period 1953-1956. As far as possible we shall reserve for consideration in a later article all problems pertaining to the history of the text.—E. R. C.

237. W. HENSS, "Gotisches jah und -uh zwischen Partizipium und Verbum finitum. Zur Herleitung der got. und altlat. Version des NT," *ZeitNTWiss* 48 (1-2, '57) 133-141.

The "and" that appears pleonastically several times between the participle and the finite verb in the Gothic Bible seems to be faithfully taken over from the text, not only in Jn 6:45 but also in Mk 14:66 and other places.—J. Bz.

238. T. KLUGE, "Über zwei Altgeorgische Neutestamentliche Handschriften," *NovTest* 1 (4, '56) 304-321.

A detailed description of two Old Georgian *Apostolos* MSS of the seventh or eighth century: A, containing the Pauline Epistles (except 2 Tim) and part of a life of Paul; P, containing the NT Epistles through part of 2 Pt and a more complete life of Paul.

239. A. SPITALER, "Neue Materialien zum aramäischen Dialekt von Ma'lūla," *ZeitDeutschMorgGes* 32 (2, '57) 299-339.

Recordings of some fanciful narratives from the background of current history, in the fast-vanishing language most akin to that spoken by Jesus.—R. N.

240. M. VERHEIJEN, "Mystērion, Sacramentum et la Synagogue," *RechScienc Rel** 45 (3, '57) 321-327.

To understand why *mystērion* meaning "secret" was translated by *sacramentum* meaning "engagement, sacred union," we must examine the prehistory of *sacramentum* through *signaculum*; then we must look at the Hebrew equivalent of *mystērion*, *sod*. Prior to Tertullian, authors used *sphragis*, "seal," for baptism. His Latin equivalent was *signaculum*. This seal indicated both baptism in its entirety and the *lavacrum* alone, i.e., the sealing of a Christian's twofold engagement of faith: renunciation of sin and adhesion to God. In Rom 4:11 Paul uses *sphragis* in speaking of circumcision; elsewhere *sphragizein* indicates that for him the seal is the exterior mark of the circumcision of the heart in opposition to the merely corporeal circumcision of the Jews. Thus the baptism-seal association seems to be a development of Pauline terminology.

In the OT *sod* signifies assembly, conversation, secret, intimacy. Rabbinic commentaries on Ps 25:14 associated *sod* with *mystērion* and circumcision. Thus not by accident did Theodotion in the second century translate this *sod* by *mystērion*, the idea being intimacy with God. In the rabbinic world *sod* indicated very precisely circumcision, and circumcision itself was indicated by seal. Thus the Christians lived among a people for whom *sphragis-signaculum* was the equivalent of *mystērion*. Hence a second-century translator, when he observed the Jews equivalating *sod-mystērion* to *signaculum-circumcision*, and the Christians proposing their own seal, spiritual and baptismal, had only to associate *mystērion* with *signaculum-baptism*. Now *signaculum* suggested a better term, *sacramentum*. This could signify the twofold Christian engagement as well as the idea of "sacred union." *Sacramentum* would also easily assimilate the nuance of "secret" because the faith proclaimed at baptism is precisely the "mystery," the work of Christ and everything concerning Him in prophecy and type.—E. F. K.

241. P. WINTER, "Eine vollständige Handschrift des Palestinensischen Targums aufgefunden," *ZeitNTWiss* 48 (1-2 '57) 192.

According to a report from Barcelona, there has been discovered in the Vatican Library a complete MS of the *Targum Hierosolymitanum II*, which up to now was known only through fragments. The so-called *Codex Neofiti I*, which many assumed to contain Targum Onqelos, provided upon examination the text of the older Palestinian Targum.—J. Bz.

Cf. also §§ 288, 322, 355.

NT General

242. E. BEIJER, "Hans Windisch und seine Bedeutung für die neutestamentliche Wissenschaft," *ZeitNTWiss* 48 (1-2, '57) 22-49.

A biographical sketch and detailed presentation of the scientific work of H. Windisch (1881-1935), that first appeared in *Svensk exegetisk Årsbok*, 18-19, (1953-54).—J. Bz.

243. D. CAMPBELL, "On Reading the Bible," *LifeSpir** 12 (133, '57) 5-15; (134, '57) 53-58.

If the spirit of the Bible is to catch and fill our lives, we must read God's inspired word regularly. Through the experiences and experiments of mankind in the OT (especially in the books of the Law and the prophets), and the life of Christ in the NT, we learn under God's own magisterial guidance how to deal with God.—A. H. J.

244. K. CONDON, "The Bible, the Book of Devotion," *Furrow** 8 (6, '57) 394-405.

The bible is primarily a devotional book recording God's care for His people. The OT pictures God as distinct from and outside of nature, yet intimately concerned with the welfare of men. God's love for His people is evident in the prophets and is carried over into the NT especially through analogies with marriage feasts, conjugal love, etc. OT devotion is reflected in the new, Christian dispensation, e.g., in the early liturgical prayers. Early Christian writers delighted in probing the moral and spiritual values in the Scriptures. Later the monks developed their meditative reading of the Bible. Christians now became the chosen people and both the OT and NT became their heritage.—J. T. B.

245. A. DIEZ MACHO, "XVII Semana Bíblica Española," *EstBib** 16 (4, '56) 438-446.

As its main theme, the seventeenth Spanish Biblical Week considered literary forms in the Gospels. Discussed were: (1) the kerygma and the Gospel, (2) OT quotations and rabbinical writings, (3) literary form in the Infancy Gospel, (4) eschatological-apocalyptic form in the Gospel, and (5) gnomic form in the Gospel. Various secondary themes included: philological reflections on the Annunciation message; political, social, and religious structure of Israel; apostolic celibacy; the Scrolls of the Judean Desert; the tendency to a doctrinal leveling process in the first Gospel; the new heaven and the new earth; and a new controversy on the vow of virginity of our Lady.—M. A. H.

246. J. DUPLACY, "La lecture chrétienne du psaume huit à l'école de la Bible," *BibVieChrét** 18 ('57) 85-93.

A Christian reading of the OT must be based on the Christological interpretations provided by the NT; the NT and liturgical citations of Ps 8 furnish a good example of such interpretation.

247. J. HOAD, "Some New Testament References to Isaiah 53," *ExpTimes* 68 (8, '57) 254-255.

In 1 Pt 2:22-25; 3:18; 2 Cor 5:21; and Rom 8:3-4 there are obvious references to Isa 53. The Christological interpretation of the Suffering Servant

evident in these passages presents an innocent Christ made a victim for our sins that through Him we might be made right with God.—H. R. P.

248. E. J. KISSANE, "The Study of the Bible," *Furrow** 8 (1, '57) 3-4.

Three factors are largely responsible for the revolutionary advance of biblical studies in Catholic circles: (1) the decipherment of ancient inscriptions leading to clearer knowledge of comparative religions and biblical history; (2) the directives of the papal encyclicals; and (3) the foundation and growth of the Pontifical Biblical Institute in Rome and the Dominican School of St. Étienne in Jerusalem.—J. J. E.

249. M. MUÑOZ, "Jornadas bíblicas universitarias para todo el clero polaco en la Universidad Católica de Lublin," *EstBib** 16 (4, '56) 448-450.

The biblical meeting for the Polish clergy at the Catholic University of Lublin considered (1) the biblical movement and (2) the pastoral work of the clergy. Three resolutions resulted: (1) to institute a "Biblical Sunday," (2) to make available inexpensive editions of the NT, and (3) to establish the Catholic University as the sponsor of the Polish biblical movement and the new publisher of the "Biblical and Liturgical Movement" review.—M. A. H.

250. L. VAGAGGINI, "La XIV Settimana Biblica," *DivThom** 60 (1, '57) 91-98.

The general theme of the conferences was the thought of St. Paul. For a full understanding of Paul, a knowledge of the Jewish mind, of the Greco-oriental world, and of the religious and cultural history of the Hebrew people is required. The notion of sin in Rom 5:8 was explained: sin is a devil, a tyrant, an interior state rebellious to God. In seeking to determine the character of the Colossian heresy, reference was made to the Qumran MSS which evidence the same Gnostic concepts as those condemned by Paul in his Epistles. Four conferences were dedicated to the OT citations in the Epistles. Paul shows an affinity to the rabbinic world, but his exegesis is permeated with Messianic ideas. Three conferences dealt with the explanation of some difficult passages: 2 Cor 3:17; Phil 2:5-11; Heb 12:18 f., followed by talks on Bible history in Italy, reading the Bible, and Bible review.—G. Gm.

251. P. VAN BERGEN, "Congrès 'Bible et Liturgie,'" *ParLit** 39 (6, '57) 483-494.

A summary and discussion of the papers read at the Third National Congress of the Center of Pastoral Liturgy held at Strasbourg in July, 1957.

252. R. WILSON, "Some Recent British Publications of New Testament and Patristic Studies," *ZeitRelGeist* 9 (4, '57) 364-368.

GOSPELS (GENERAL)

253. E. L. ALLEN, "The Lost Kerygma," *NTStud* 3 (4, '57) 349-353.

Why did the Evangelists omit the appearances mentioned in 1 Cor 15:1-7? The Gospels were interested in defending the Resurrection against criticism, and also in presenting it in its connection with cult and the Church's missionary vocation. The early kerygma was interested only in proclaiming the fact, God's mighty deed in their own time. The omission of the appearance to James may be due to his lack of favor with the Gentile Church. The appearance to the five hundred may have taken place in Galilee and thus outside the main stream of tradition. Human frailty has caused the loss of items which would have been of value to the Church.—L. J.

254. P. BIEHL, "Zur Frage nach dem historischen Jesus," *TheolRund* 24 (1, '57) 54-76.

Can Jesus be made the object of critical-historical investigation? Only when the principles of *Formgeschichte* are applied to the Synoptics can these be used as source material. They are written with a definite kerygmatic slant, and the problem is to explain how Jesus, the One proclaiming, became the One proclaimed. (1) For R. Bultmann Christ *kata sarka* does not concern us, since the kerygma presents Jesus as the Christ, as *geschichtlich*, not *historisch*. As such, it suffices to proclaim merely the fact of His coming. (2) H. Diem thinks that Bultmann's historical premises are false because he limits the historical to what can be proved historically on his own presuppositions. But Diem has misunderstood Bultmann, and his own idea of history is Barthian and untenable. (3) E. Heitsch finds fault with Bultmann's theological premises. Though the divine revelation which took place in Christ cannot be demonstrated as such, it is not an objective approach which dispenses with the historical. But Heitsch misunderstands Bultmann's judgment which is theological and not an historical judgment about the historical origin of the kerygma. (4) E. Käsemann, seeking the meaning of the historical element in the Gospels, finds it to be a constitutive element of faith because the earthly and the glorified Lord are one. Except for Luke, the Evangelists were not interested in an historical account; their narratives served their eschatology, and the Gospels are rooted in the contingency of revelation and tied to concrete history. (5) N. Dahl goes a step beyond Käsemann in maintaining that the historical Jesus not only foresaw His death but ascribed *meaning* to it. Hence the problem of Jesus is a theological one. (6) Finally, E. Fuchs presents a solution to the problem by beginning with Paul, for whom the Resurrection is an "affair of the heart." The historian can only ask how Paul came to believe in it, and the answer is in his conversion in which he found a gracious instead of an angry God. Using such an experience as background, one must understand the Synoptics accordingly. Jesus speaks of our relationship to God, acting as if He Himself were God. This conduct of His is the framework of His preaching, and His actions and words

present a certain continuity and explain how the One proclaiming could become the One proclaimed.—J. A. F.

255. M. BLACK, "The Recovery of the Language of Jesus," *NTStud* 3 (4, '57) 305-313.

The Aramaic used by Christ is probably best represented by that of the Targum, especially the Palestinian Pentateuch Targum. A complete copy of this has recently been found in Barcelona by A. Díez Macho. The Aramaic document found at Qumran, called *A Genesis Apocryphon* by its editors, is more probably also an old Targum, though this is only a provisional hypothesis. [Article printed in German in *TheolLitZeit* 82 (9, '57) 653-668.]—L. J.

256. D. DAUBE, "Evangelisten und Rabbinen," *ZeitNTWiss* 48 (1-2, '57) 119-126.

[German translation of an article in *Listener* 56 (1432, '56) 342-346. Cf. *NTA* 1 (2, '57) § 281.]

257. D. R. GRIFFITHS, "The Disciples and the Zealots," *ExpTimes* 69 (1, '57) 29.

It was surprising not to find in the account of O. Cullmann's *The State in the New Testament*, in *ExpTimes* 68 (9, '57) 257 (cf. *NTA* 2 [1, '57] § 191r), "any indication of the extremely conjectural nature of some interpretations offered by Professor Cullmann." Cullmann has followed R. Eisler's interpretation of "Bar-Jonah" applied to Peter in Mt 16:17 as probably meaning "the terrorist." M. Goguel had already shown the arbitrariness of this hypothesis in *Jésus et le Messianisme Politique* (1930) as had J. W. Jack in *The Historic Christ* (1933). The Zealot affinities suggested for Simon the Zealot and Iscariot are no less open to question.—R. L. R.

258. J. GUILLET, "L'Action de grâces du Fils," *Christus** 16 ('57) 438-453.

At the return of the seventy-two disciples sent on their mission, Jesus gives thanks to the Father for the fall of Satan and for the admission of little ones into the kingdom. At the day of the resurrection of Lazarus, Jesus gives thanks to His Father who triumphs over death and gives faith to the witnesses of the event. Jesus gives thanks at the Last Supper, because He is about to offer to the Father the perfect sacrifice. During the Passion, Jesus thanks His Father for many reasons: Satan is conquered at last, the Son of God shows Himself in His fullness, and already a "little one," the good thief, receives the promise of heaven.—P. E. L.

259. J. JEREMIAS, "The Saying of Jesus About the Bridge," *ExpTimes* 69 (1, '57) 7-9.

There is in the deserted North Indian city of Fathpur Sikri an Arabic inscription which claims to preserve an agraphon of Christ: "Jesus, upon whom be

peace, hath said, This world is a bridge. Pass over, but do not make your abode upon it." No mention of the saying is found in Jerome Xavier's *Historia Christi* written for Akbar, who was responsible for the inscription. The conjecture that it might have been introduced in the days of early Indian Christianity must also be rejected; it is highly improbable that it would have been transmitted orally for over a thousand years and not set down in writing before 1601. The saying was known in Spain about 1106, but what is the connection between Spain and Northern India? In character, the inscription is Mohammedan, and a recent extremely comprehensive collection of ancient Mohammedan sayings of Jesus dates it back to the seventh century. Since there is no question that the Mohammedans have transferred an original saying of Mohammed to Jesus, it must have its origin in pre-Mohammedan times. Examination of the rabbinic literature does not discover the identical saying, but does show that the Fathpur Sikri inscription belongs to a type in evidence about 200. In view of this great antiquity, attention must focus on authenticity. The metaphor of a bridge is not well suited to Palestine. In content, though the admonition does echo other sayings of Jesus, "in a genuine saying of Jesus we expect to find a reference to the coming Kingdom of God." Absence of this eschatological note is decisive against authenticity. Yet, though the agraphon itself is not genuine, it merits our consideration as a consciousness in spirit that this is certainly what Jesus meant. [Cf. also § 263.]—R. L. R.

260. J. LEAL, "Forma, historicidad y exegesis de las sentencias evangélicas," *EstEcl** 31 (122, '57) 267-325.

From an analysis of the use of the gnomic literary form in the Gospels and an extended discussion of the authenticity of the Gospel sayings, the following historical, literary, and exegetical conclusions may be drawn. (1) Jesus in His preaching made use of the gnomic form, which was common among ancient peoples. But though reflecting the sayings of the Sapiential Books, those of the Gospels stand out for their profundity and simplicity. (2) The Gospels as such do not belong to the gnomic genre nor to the sapiential, because in them actions have the same importance as doctrine and both form one literary whole. Mk is the least gnomic of the Synoptics, and Jn, though containing much doctrine, is the least gnomic of the four Gospels. The content of Jn is more theological and mystical than practical and moral. (3) The exegete must know the mind of the inspired author, and for that purpose he must be familiar with the literary context, both proximate and remote. Sayings which are found at the beginning or end of a parable cannot be interpreted without taking into consideration the parable itself. Even when the saying does not belong to the parable, it is somehow related to it by the Evangelist. Recent attempts to find the pre-evangelical forms can help the exegete, but it is basic for him to know the words of God in the Gospel context as it was transmitted by the inspired author. The trend of Catholic exegesis of all times has been distinguished by a great respect for the sacred text.—J. B. C.

261. J. LEAL, "La nueva fecha de la Cena y el orden de los hechos de la Pasión de Nuestro Señor," *EstEcl** 31 (121, '57) 173-188.

The new date for the Last Supper, proposed by A. Jaubert and E. Vogt, settles the difficulty of the double computation of the Passover in the Gospels, provides more time for the incidents of the Passion, reconciles the Gospel texts about the Sanhedrin assemblies and the public trial of Jesus, and furnishes a more obvious explanation of the dream of Pilate's wife. But the date is rendered doubtful by grave exegetical difficulties. (1) 1 Cor 11:23 is not a clear argument for it. (2) Tuesday's events become extremely condensed, and it is inconveniently said that Jesus came twice to Jerusalem this day. (3) The chronology eliminates the nocturnal meeting of the Sanhedrin, against the obvious sense of *synēchthēsan* in Mt 26:57 (cf. Mk 14:53; Lk 22:54; Jn 18:13-19). As indicated by the use of the word "high priest," Jn 18:19-24 is parallel to Mt 26:57-66 and Mk 14:53-64 and deals with the nocturnal trial. On the contrary, Lk 22:66-71, Mt 27:1, and Mk 15:1a are to be referred to the official trial next morning. (4) The argument from the dream of Pilate's wife is inconclusive because the event seems preternatural. (5) Lk 23:13 does not necessarily involve the idea of an entirely new audience with Pilate on the following day, but *synkalesamenos* (in the middle voice) can be translated "having admitted to one's presence." (6) The new theory makes use of the discovery of the new calendar to reconcile two different statements of the same writer rather than to reconcile the Synoptics with John. According to this theory Mt 26:2, Mk 14:1, Lk 22:1, and Jn 12:1 are to be referred to the official Passover; while Mt 26:17, Mk 14:12, Lk 22:7, and Jn 13:1 deal with the ancient one. A priori such a double computation is strange, and the obvious sense indicates that the Synoptics always deal with the ancient Passover, while John always refers to the official one. Jn 13:1 is to be translated: "the day before the Passover . . . etc.," referring to the official Passover. The new theory does not seem, therefore, to have been sufficiently established by the discovery of the Essene calendar.—L. I. R.

262. F. MONTAGNINI, ". . . Valde mane una sabbatorum veniunt ad monumentum . . . (Contributo ad una pagina de armonia evangelica)," *Scuol Catt** 85 (2, '57) 111-120.

In spite of the differences of detail in the various Gospel accounts of the Resurrection (harmonized here), there is no reason to see in them grounds for doubting the historicity of the event itself.

263. H. SAHLIN, "Die Welt ist eine Brücke . . . ," *ZeitNTWiss* 47 ('56) 286-287.

The known agraphon of Fathpur Sikri was known in Spain around 1100, since reference to it is found in the so-called *Disciplina clericalis* of Peter Alfonsus ("Seculum est quasi pons: transi ergo: ne hospiteris"). [Cf. also § 259.]—J. Bz.

264. E. STAUFFER AND J. BLINZLER, "Glaube contra Glaube. Gespräch über ein Buch," *Hochland** 49 ('57) 563-568.

In an evaluation of the book by J. Blinzler, *Der Prozess Jesu* (second ed., Regensburg, 1955), E. Stauffer characterizes the work as an "extraordinarily excellent source of information" and a "diligent collation of prior investigation" with a "strongly independent accent." However, in three points S feels that he must contradict "this important book on an important theme." B takes up these points in re-stating his position. (1) He agrees with S's requirement that the analysis of the sources cannot be restricted to the reports of the trial, and he points out in this connection that, in addition to the accounts of the trials in the Gospels, he also quotes the extra-canonical texts as well as the notices in Josephus, Tacitus, Mara bar Sarapion, and the Talmud. (2) S's thesis, that Jesus had not claimed Messianic dignity in the trial before Caiphas, is rejected by B, who offers detailed reasons. (3) B answers S's objection that the death sentence of the Sanhedrin was not legal murder by saying that, when speaking of "legal murder" in his book, he is thinking not of the death sentence of the Sanhedrin, but of the execution by the Romans. This Pilate caused to be carried out despite his judicial convictions, yielding in cowardice to the obstinate demands of the Jews and to their threat of denunciation. [Cf. *NTA* 1 (3, '57) § 529r.]—W. K.

265. R. TUCCI, "La fede della comunità e il Cristo della storia," *CivCatt** 108 (4, '57) 122-136.

The tendency to separate history from faith is seen particularly in the radical scepticism of Bultmann which is based on three postulates: the assumption that the primitive community had no real interest in true history; the existence of analogous forms in the Gospels and in contemporary literature, which would prove a parallel process of invention; the creative mentality of the primitive community which was stimulated by its faith and the religious needs of its life. These three postulates are studied and rejected.—J. J. C.

266. H. E. W. TURNER, "The Resurrection," *ExpTimes* (12, '57) 369-371.

The first strand in the evidence for the Resurrection is the empty tomb. This is a substantial part of the tradition despite five alternative suggestions which are briefly discussed here: simple mistake, Roman intervention, Jewish intervention, fraud on the part of the disciples, and resuscitation. The second strand of evidence is provided by the appearances. If the tomb taken by itself is dumb, the appearances without the tomb would be empty. These two strands of evidence interlock and supplement each other. The change in the disciples themselves constitutes the third strand in the evidence. Therefore the Resurrection is an historical event. We may describe it as "metahistorical" in the sense of an event too big for ordinary history but nonetheless historical.—J. M. S.

SYNOPTIC GOSPELS

267. L. W. BARNARD, "Matt. III. 11 || Luke III. 16," *JournTheolStud* 8 (1, '57) 107.

According to these parallel passages, the water baptism of John the Baptist is related to a baptism by fire to be dispensed on earth by the Mighty One, a figure of a human Messiah endowed with powers of judgment. The fact that John baptized in running water in contrast to the *tebilah* immersions of Judaism suggests that this fire judgment was to be a fiery stream. This idea is common in Judaism, though the conflagration and judgment are mostly ascribed to God rather than to the Messiah. Traces of John's judgment may be found in the Iranian eschatological text Pahlavi Bundahesh, 30, 19-20 and also in some of the earlier Gathas. If John's preaching of the judgment is ultimately based on Iranian eschatology, then the Messianic baptism by fire would represent the immersion of good and bad in the fiery stream which proceeded from the Messiah and which could be likened to a river of molten metal. John's water baptism is then the pledge that the individual is prepared to face this baptism. —J. M. S.

268. W. BLIGHT, "The Cry of Dereliction," *ExpTimes* 68 (9, '57) 285.

Christ's cry of dereliction on the cross may not have been a quotation, but rather an instinctive use of scriptural language.

269. E. L. BRADBY, "In Defence of Q," *ExpTimes* 68 (10, '57) 315-318.

A. Farrer challenges the view that the writers of the first and third Gospels both used a common source in addition to Mark, and seeks to establish instead that Luke had available and used as the basis of his Gospel both Mk and Mt. If Luke had Mt as well as Mk before him when he wrote, what should we expect to happen when he found rival versions of an incident? Actually we find in four important passages that the later and fuller version is consistently spurned in favor of the earlier and shorter, and that there is not one clear instance in these sections of any non-Markan passage which Luke derived from Mt. We can hardly be blamed if we fall back, with relief, on the alternative hypothesis, that in many passages Luke has used Mk, and in many others Luke and Matthew have each used a common source other than Mk, i.e., Q.—J. M. S.

270. J. DUPONT,* "L'Arrière-fond Biblique du Récit des Tentations de Jésus," *NTStud* 3 (4, '57) 287-304.

The temptations of Christ follow the account of the temptations of Israel which are referred to in the context of the OT quotations cited by the Evangelists; the same terms are used and the same meaning is present. The references to Ps 90 draw attention to the mention of the beasts in the same Psalm, which explains the concluding phrase in the accounts of Mt and Mk. There is also a reference to Moses in the "forty days and forty nights" and in the "high

mountain" (cf. Deut 34:1-4). All three accounts seem to be an abbreviation of a prior source. This seems more probable than that Mt and Lk should have referred to the LXX independently to expand a previous account. This source is Greek, but closely related to Jewish ideas. There is obviously some imaginative elaboration; but we do know that our Lord was tempted, and it is natural to accept a temptation at the outset of His ministry, dealing with the nature of that ministry and His Messianic office.—L. J.

271. O. E. EVANS, "The Unforgivable Sin," *ExpTimes* 68 (8, '57) 240-244.

What Jesus actually said and meant in the saying of Mt 12:31-32 and par. was something like the following: everyone who shall blaspheme against a man will be forgiven; but he that blasphemes against the Holy Spirit will not be forgiven. If the saying is a genuine utterance of Jesus, then it indicates that He, as did rabbinic Judaism, envisaged the possibility of a sinner reaching a state of incapacity to repent and so to receive the forgiveness of God. We may infer that the sin in question has to do with the ascription to evil powers of those works which are manifestly the activity of the Spirit. Repeated sins of this type rendered a man incapable of recognizing the value of goodness and so incapable of repentance.—J. M. S.

272. T. FAHY, "The Marriage of Our Lady and St. Joseph," *IrTheolQuart** 24 (3, '57) 261-267.

F argues that the "evidence of the Gospels (Lk 1:26 ff.; Mt 1:18 ff.), though scanty, is sufficient to establish the thesis that before the Annunciation Mary and Joseph were united legally and formally in virginal marriage."—J. A. O'F.

273. R. GAUTHIER, "Existence et nature de la paternité de saint Joseph (suite)," *CahJos** 5 (1, '57) 7-26.

[Cf. *NTA* 1 (3, '57) § 412.] Among Catholics the paternity of St. Joseph is explained by saying either that Joseph adopted Christ (thus emphasizing his active acceptance) or that Joseph was elected by God for the post and filled by Him with the requisite paternal instincts. Both explanations have truth, but the moral basis of the paternity is wider than these as commonly understood. This last will be explained in a following article.—P. J. R.

274. A. GEORGE, "Les Miracles de Jésus dans les Évangiles Synoptiques," *LumVie** 33 ('57) 295-312.

In the Synoptic Gospels we find brief references to groups of miracles and more than twenty extended narratives of individual miracles, largely worked on persons. The most characteristic miracles are cures. These narratives are primarily ordered to the manifestation of the fact of the divine action. A comparison of the parallel passages shows there is a greater emphasis on the marvelous in the more recent narratives. In favor of the historicity of the Gospel accounts is their antiquity and rapid establishment in the primitive apologetic, the number and precision of the narratives, the reaction of the

adversaries of Jesus inasmuch as they admit the facts but attack Jesus as dependent upon diabolic power, the secondary place of miracles in the mission of Jesus, and His characteristic reserve regarding the marvelous. Individual accounts of miracles may be questioned, but it is not possible to reject the miracles out of hand, because the origin of faith in Jesus is inexplicable without them. The attitude of Jesus towards miracles is complex. He manifests great reserve in their regard, but nevertheless He performs them and thus gives them a part in His mission. He does not perform miracles on demand; rather he minimizes the marvelous aspects and rejects publicity. Yet Jesus did perform miracles, even in public. Miracles are signs which attest to His mission.—R. G. P.

275. A. KENNY, "The Transfiguration and the Agony in the Garden," *Cath BibQuart** 19 (4, '57) 444-452.

There is a natural juxtaposition between the Transfiguration and the Agony in the Garden. That the Evangelists were aware of this is shown by an inspection of verbal parallels in each of the first three Gospels. It is found that each Gospel has its own peculiar parallel. This parallelism sets off the fundamental contrast between the two events, one of glorification and the other of humiliation, and proves that linking them together is as old as the Gospels themselves.—A. J. M.

276. H. C. READ, "The Cry of Dereliction," *ExpTimes* 68 (9, '57) 260-262.

If the death of Jesus was simply demonstrative or evocative, it would be impossible to attach real meaning to a sense of abandonment. But if we accept the apostolic witness that in and through Jesus, God was at work "for us," then his death is invested with supreme significance. It is the climax of a life lived for us, experience undergone for us, and humiliation endured for us. "The death of the cross" implies more than the physical suffering and the public degradation; it speaks of the final horror that awaits mankind, that of separation from God. Sin is separation from God, and the experience of Christ on our behalf, if it were to be absolute, must have included that to which sin leads, though not actually sin itself.—J. M. S.

277. T. SHEARER, "The Concept of 'Faith' in the Synoptic Gospels," *ExpTimes* 69 (1, '57) 3-6.

Synoptic use of *pistis* and its derivatives divides into three categories: instances where the general meaning is acceptance of statements or facts as true; instances where the idea is rather trust in a person, and a concomitant sense of expectation; and some instances where the meaning is not certain. Acceptance is clearly the meaning five times in Mk (especially Mk 16:9-20), six in Lk (1:20; 1:45; etc.), and two in Mt (24:26; 24:23). References to faith in a person, however, are much more frequent. *Pistos* clearly implies trust, with expectation probably inferred, in Lk 16:10-12, for example, where the

meaning is *faithful* in the sense of trustworthy. The followers of Jesus are *oligopistoi* when they do not trust God sufficiently, do not expect enough from Him. Cf. Mt 6:30 (Lk 12:28); Mt 8:26; 14:31; etc. The phrase "Thy *faith* hath saved thee," as in Mt 9:22 (Mk 5:34; Lk 8:48), indicates trust-expectation. The healing narratives provide still further references. Transition from this idea of trust to the idea of acceptance is clearly exemplified in Mt 9:28-29 and Mk 11:24 (Mt 21:22), and possibly in Mt 13:58 (Mk 6:6). Elsewhere in the Synoptics the context is indecisive, but trust-expectation is more probably the intention in the vast majority of texts. Emphasis on acceptance of statements as true in Mk 16:9-20 points to a different author, and tends to confirm that Mk 16:9-20 is a late addition. The same emphasis in Lk is found chiefly in passages derived from neither Q nor Mk. Jas 2:14-26—*acceptance*—might preclude an early date. It is also significant that the Synoptics report Jesus as using *pistis* in a sense similar to Paul's—*trust-expectation*—and that the Evangelists themselves could hardly have inserted such an emphasis on faith in favor of their own views, for they are consistent in reporting Jesus' meaning as trust-expectation.—R. L. R.

Matthew

278. K. CRIPS, "A Note on Matthew 22:12," *ExpTimes* 69 (1, '57) 30.

In support of T. W. Manson (*The Sayings of Jesus*, p. 226), "the possibility must be considered that Matthew here intends by the guest consigned to outer darkness a veiled reference to Judas." *Diakonos* rather than *doulos* points to the disciple. *Hetaire* will be used again by Matthew, and him alone, for Jesus' greeting to Judas at His arrest. Matthew names Judas in the solemn imprecation of the traitor. Also, "'many are called, but few chosen' acquires further point in the context of Judas' treachery."—R. L. R.

279. J. DUPONT, "La parabole des ouvriers de la vigne (Matthieu, XX, 1-16)," *NouvRevThéol** 79 (8, '57) 785-797.

The Parable of the Laborers in the Vineyard is introduced and concluded by a logion about the first being last and the last being first. It is clear that, in Matthew's view, the parable refers to the rejection of the gospel by the Jews and its acceptance by the Gentiles. However, the same logion is found in Lk 13:30 and Mk 10:31 in entirely different contexts. Hence its use by Matthew in the present context, as a key to the meaning intended by Jesus in the parable, is of doubtful value. The intention of Jesus in telling this story is to defend His liberal attitude towards sinners, against the murmurs of the self-righteous. The parable depicts a situation similar to that which is found in the Parable of the Prodigal Son. The general meaning is that God, whom Jesus professes to imitate, is not bound by the dictates of human justice. In dealing with sinners, God is not opposed to justice, but goes beyond it. His norm is goodness and mercy. Matthew's interpretation of the parable is an application of this more general meaning of the parable to the concrete situation created by the admission of the Gentiles into the Church.—F. V.

280. J. DUPONT, "Le paralytique de Capharnaüm (dix-huitième dimanche après la Pentecôte)," *LumVieSupp** 35 ('57) 12-19.

The imperfect and brief Matthaean picture of the miraculous cure of the paralytic at Capharnaum is completed by the accounts of Mark and Luke. Yet the deeper meaning of the miracle as a manifestation of the absolute power of the Son of Man is better brought out in Matthew's account. Although Jesus alone possesses the power to forgive sins, nevertheless in the ecclesiastical viewpoint of Matthew this power has been entrusted to the Church for all time.—R. B. C.

281. T. FAHY, "St. Matthew, 19:9-Divorce or Separation?" *IrTheolQuart** 24 (3, '57) 173-174.

The divorce which is tolerated in Mt 19:9 is divorce *a mensa et thoro*. The bond of marriage remains unbroken. The only way of wresting an interpretation in favor of divorce *a vinculo* from this verse is by suppressing the latter part of the verse.—J. A. O'F.

282. I. FRANSEN, "Cahier de Bible: Le Discours en Paraboles (Matthieu 11, 2—13, 53)," *BibVieChrét** 18 ('57) 72-84.

An outline of the Discourse on Parables arranged to facilitate group study.

283. A. GEORGE, "Soyez parfaits comme votre Père céleste (Matth. 5, 17-48)," *BibVieChrét** 19 ('57) 85-90.

G delineates the literary form of the Sermon on the Mount and briefly indicates how Jesus' audience, till then, had interpreted justice materially in spite of the OT prophetic preaching about its interiority. In six antitheses Jesus' justice of the kingdom brings the OT justice to complete maturity.—J. A. G.

284. T. F. GLASSON, "Chiasmus in St. Matthew vii.6," *ExpTimes* 68 (10, '57) 302.

The presence of a chiasmus (a-b-b-a) in Mt 7:6 was noticed by Wesley in his *Notes on the New Testament*, by Tindale, and even by Wyclif in their translations.

285. B. M. METZGER, "How Many Times Does 'Epiousios' Occur Outside the Lord's Prayer?" *ExpTimes* 69 (2, '57) 52-54.

In W. Bauer's standard Greek Lexicon of the NT one finds under *epiousios* and *sēmeron* references to two instances of the word *epiousios* in extra-biblical material. It was reported in *Biblica* 35 ('54) 136 f. that the Berlin paleographer G. Klaffenbach had discovered the word in a Greek inscription from the acropolis at Lindos, on Rhodes. Studies by Metzger and A. Debrunner show that Klaffenbach misread the inscription. The only recorded instance of *epiousios* outside the Lord's Prayer is, therefore, in one of the Hawara papyri which were deposited in University College, London. Unfortunately the papyrus in ques-

tion has disappeared, and its editor, Sayce, whose shortcomings as a decipherer are generally recognized, may have misread the text. [Part of this article appeared previously as "Num bis relata sit, extra orationem Dominicam, vox *epiousios?*" in *VerbDom* 24 ('56) 349 f.]—J. J. C.

286. J. MOLITOR, "Mt 15, 5 in einer altgeorgischen Fassung," *BibZeit** 1 (1, '57) 130-132.

Mt 15:5 in the Old Georgian Adysh Gospels, properly understood, should be rendered: *Vos autem dicitis: Qui dixerit patri vel matri suae dono est quodcumque ex me utile tibi-erit.* The true *Vorlage* of the version was Armenian (or even Old Syriac), not Greek.—G. W. M.

287. F. SOTTOCORNOLA, "Tradition and the doubt of St. Joseph concerning Mary's virginity," *Marianum** 19 (1, '57) 127-141.

The testimony of the fathers of the Church is a valid criterion of tradition only if they write unanimously and with certitude on matters of faith and morals. An examination of their interpretation of Mt 1:19 shows them divided: some think Joseph suspected Mary of adultery, though the more common opinions are that either he suspended judgment or he realized the truth of her condition and wished to separate himself from her out of humility. The fathers do not, moreover, treat of the question *ex professo*, but only in passing.—G. W. M.

288. M. J. SUGGS, "The Eusebian Text of Matthew," *NovTest* 1 (4, '56) 233-245.

An investigation of 59 of Eusebius' non-Byzantine variants from the Received Text (Oxford, 1873) of Matthew shows that the Old Latin texts, especially the African, strongly support Eusebius. Whenever the Vulgate and Eusebius agree, they also agree with OL, but sometimes OL agrees with Eusebius and the Vg does not. Besides, the 7 places where only one OL MS agrees with Eusebius find no support in the Vg, but are supported by other MSS. Thus the OL agreements with Eusebius do not come through the Vg. The fathers confirm this. Aleph is the best Greek MS to support Eusebius, and the Greek uncial D ranks a close second in number of variant agreements, but the latter's readings are more significant. The great western MSS of OL and D together confirm 40 of the 59 variants in question; yet the many times that Eusebius agrees with all other MSS except D and/or OL shows that his text is not identical with those two.

Caesarean MSS give less support taken singly, but combined to form one text they confirm 23 readings. Adding a few non-Byzantine texts brings the number to 29, of which 6 are found in no other or few other MSS. Including every MS that has ever been considered Caesarean, even the disputed Washington MS, we could get 38 agreements, 2 less than D OL. Omitting W would give only 32. Several fathers, especially Origen, support Eusebius. Alexandrian

MSS have fewer agreements than the Caesarean, but are remarkable for their textual loyalty. They do not, however, have a single agreement with Eusebius which is not shared by at least one non-Alexandrian MS. Thus Eusebius' text was apparently different from any of the MSS we possess, but it seems closest to the OL.—J. T. B.

289. M. WOLNIEWICZ, "Bezenstwo dla Krolestwa Bozego" (De caelibatu pro regno Dei observando [Matth. 19:10-12]), *RuchBibLit** 10 (1, '57) 23-34.

The words *ton logon* in Mt 19:11 refer more probably to celibacy (v. 10) than to the indissolubility of marriage (vv. 4 ff.), and the verse explains that only those who are privileged to do so can accept it. Verse 12 poses a more difficult question: Were Christ's words to be taken literally or metaphorically? Origen's warning against literalness indicates that such an interpretation must have been current. But the disciples themselves would hardly have taken the words that way, despite the commonness of emasculation, when they had the examples of John the Baptist and the Essenes. Christ enumerated the two categories of physical eunuchs only to heighten the contrast with the celibate. Hilary comments that the third group are those who have by their will and in the hope of the heavenly kingdom declared themselves eunuchs. Only supernatural motives justify permanent rejection of marriage. The concluding words of Christ, "Let him accept it who can," do not merely repeat v. 11, but rather counsel prudent consideration. Christian celibacy requires a special vocation, not however to be limited to those in the religious life.—J. C. J.

Mark

290. T. A. BURKILL, "The Cryptology of Parables in St. Mark's Gospel," *Nov Test* 1 (4, '56) 246-262.

Mk 4:10 plainly asserts that the parables of Jesus are not meant to make plain the message of salvation, but to obscure it. Mark's interpretation of the function of parable follows logically from his doctrine of the Messianic secret. The import of Christ's teaching was meant to be hidden (cf. 8:27 and 5:43, where a prohibition against revealing it is given). Thus the form of the teaching, the parable, must have been chosen to keep the doctrine hidden. Even the disciples do not fully understand, and for that they are often rebuked (4:13, 40). Why Mark shows us the disciples being rebuked for not understanding what they were not meant to understand is a difficulty solved by grasping the nature of his message: to show that despite the obtuseness of the disciples the mission of Jesus is clear not only from His works but from His words.

The veiled truths in the parables also explain why men failed to understand the Messiahship: they could not penetrate the parables. This lack of understanding is part of God's plan. Verses 21-22 do not contradict this interpretation, since the lamp which is to be put on the stand is first to be hidden in order to be revealed in the future. The various substitute translations which would render the final clause of v. 12 by a causal clause cannot be admitted,

since this would indicate that the parables are used to facilitate understanding, whereas the necessity of explaining them to the disciples shows that they are not easily understood. Nor can T. W. Manson's interpretation of *hina* as a relative (after the Targum text of Isa 6:9) be allowed, since it would have Jesus describing those who do not understand the parables rather than answering the question put to him about the function of parables. The text should be admitted as it exists. It proclaims that for Mark as for Paul (Rom 9-11) the parables are a divinely appointed means of guarding the secret of the Messiahship.—P. J. R.

291. A. CABANISS, "A Fresh Exegesis of Mark 2:1-12," *Interpretation* 11 ('57) 324-327.

Mk 2:1-2 reveals a sacramental or liturgical motivation. Verses 2-3 suggest the "synagogal" assembly listening to the ecstatic proclamation of the word, and neatly correspond to the pro-anaphora. The succession of ideas in vv. 4-12 resembles the progression of the *Missa fidelium*: withdrawal into a "holy of holies," oblation, community of faith, recognition of believers' sonship to God, spiritual experience of forgiveness, external miracle of vitality, outburst of astonished praise.—C. H. G.

292. J. COURTS, "The Authority of Jesus and of the Twelve in St. Mark's Gospel," *JournTheolStud* 8 (1, '57) 111-118.

The word *exousia* is used ten times in Mark on six separate occasions. In three passages it is used of the authority which Jesus exercises directly, in three of the authority which He delegates to the Twelve. The *exousia* which Jesus exercises is from heaven, displayed in teaching and exorcism, absolution and healing. The *exousia* which He delegates to the Twelve is a defining character of their office. Between the Resurrection and the parousia it will be coextensive with that exercised by Jesus during the ministry. The extent of the *exousia* which Mark supposed the Twelve to have possessed during the ministry is to be learned partly from the explicit statements of 3:15 and 6:7. It is the authority to exorcise. Perhaps this is thought to carry with it a fortiori power to perform other types of miracle. It is probable that Mark thought that the Twelve, even during the ministry, possessed a wide power to work miracles comparable with that of Jesus Himself, though, except on one occasion when they were sent out on mission, its exercise was inhibited. This conclusion is suggested by six stories in the Gospel which describe miracles in which the Twelve have a part.—J. M. S.

293. G. DELLING, "Das Logion Mark. x 11 [und seine abwandlungen] im Neuen Testament," *NovTest* 1 (4, '56) 263-274.

The logion of Jesus forbidding divorce is found in various forms in the NT writers with various modifications. The saying was apparently at first isolated and later given a definite setting, and Mk 10:11 seems closest to the original form. In that verse the phrase *ep'autēn* was soon dropped, and the logion

evolved independently into Lk 16:18 and Mt 19:9. Then the saying of Lk 16:18 developed into Mt 5:32 (the exceptive clause being added as in Mt 19:9). On the other hand, to Mk 10:11 was added v. 12 which speaks of the woman divorcing her husband, something which would not happen in Palestine but could in a Gentile country. The original logion therefore seems to go back to Jesus who forbids divorce as contrary to the right of God who established the unity of marriage in creation. The exception put down for the case of adultery and the right of the woman to divorce her husband apparently were not spoken by Jesus, but the first He could conceivably allow, and the second would be a legitimate deduction from His words.—J. J. C.

294. F. MUSSNER, "Die Bedeutung von Mk 1, 14 f. für die Reichsgottesverkündigung," *TrierTheolZeit** 66 (5, '57) 257-275.

Mk 1:15 is a prophetic-apocalyptic proclamation which introduces Jesus' Messianic program. Against Dodd and other realized eschatologists M holds that *ēggiken* does not mean "has arrived," but "is at hand." Yet "the reign of God is at hand" is in synthetic parallelism with "the time is fulfilled," and so Jesus assures the people that the time of waiting is over. The reign of God actually begins with His teaching and deeds. While He does not define precisely what He means by the reign of God, nevertheless His expulsion of the demons and His miraculous cures show graphically that the reign of God is the very antithesis of the reign of Satan; by overthrowing Satan's power Jesus proves that the reign of God has begun and is realized in His own person: cf. Mt 12:28 = Lk 11:20; Lk 17:20 f. Why then does Jesus proclaim the reign to be "at hand" rather than already present (*parestin*)? Because the latter would suggest a static rather than dynamic reign. Can we be certain that Mk 1:15 was an actual logion of Jesus, and not a Markan reconstruction or the theology of the primitive Christian community? Yes, because it is in harmony with current Jewish speculations, and with the whole framework of Jesus' teaching and ministry.—E. F. S.

295. N. TURNER, "The Style of St. Mark's Eucharistic Words," *JournTheolStud* 8 (1, '57) 108-111.

J. Jeremias in *The Eucharistic Words of Jesus* seeks to show that the form of the Markan words of institution is older than St. Paul's in 1 Cor 11:23-25, and that the Markan Eucharistic passage is not so much straightforward narrative as the reproduction of a traditional formula. Three arguments are advanced: (1) the verses are loosely connected with the preceding ones; (2) the solemnity of the passage contrasts with Mark's ordinary plain style; (3) the Semitic coloring of the pericope implies that it is non-Markan and earlier than Paul's account in 1 Cor 11. Upon examination the first two arguments are shown not to prove, and the Semitisms demonstrate rather a unity of style between this passage and the entire Gospel. Consequently the evidence does not support Jeremias' assertions that Mark reproduces a formula and that his account is older than Paul's.—J. M. S.

296. B. BOURASSA, "Kecharitōmenē, Lc 1:28," *SciencEccl** 9 (3, '57) 313-316.

J. P. Audet has proposed to translate *kecharitōmenē* (Lk 1:28) by *privilégiée* (*RevBib* 63 ['56] 346-374 [cf. *NTA* 1 (2, '57) § 203]). But for exegetical and theological reasons B prefers the use of the word *grâce*.—J. L. D'A.

297. S. DEL PÁRAMO, "La Anunciación de la Virgen," *EstBib** 16 (2, '57) 161-185.

The interpretation of the Annunciation offered by J. P. Audet in *RevBib* 63 ('56) 346-374 (cf. *NTA* 1 [2, '57] § 203) is open to the following exegetical and doctrinal criticisms. (1) There do not appear to be solid foundations for affirming that the accounts which contain gospel messages pertain to a special literary type subject to definite laws. (2) Nor as a result does it appear that one can affirm that Luke was inspired by the account of the message which Gideon received as narrated in Judges. (3) The translation that A offers of *kecharitōmenē* in the angel's salutation as the equivalent of "privileged" is wholly unjustified. One cannot argue from parallelism with the expression of the angel "valiant hero" in the salutation to Gideon; the rendering *gratia plena* seems the most proper. Moreover such a translation is found in the pre-Jeromian versions and in practically all the Oriental versions. (4) Finally the reasons which A gives for revising the translation of the sentence: "*Quomodo fiet istud quoniam virum non cognosco?*" are not convincing. The particle *epei* cannot be the equivalent of "since in that case," because the verb would then have to be periphrastic or future rather than present. All the reasons A gives in favor of his new interpretation do not stand up under serious criticism and hence do not oblige us to abandon the common interpretation that theological and exegetical tradition has until now transmitted to us.—J. B. C.

298. J. GALOT, "Vierge entre les vierges," *NouvRevThéol** 79 (5, '57) 463-477.

It is with difficulty that one penetrates the mystery of Mary's response to the angelic message that she is to become the Mother of the Messiah. The decision to renounce motherhood and with it all possibility of becoming the forebear of the Messiah seems to constitute an exception in Israel. Moreover, this Jewish girl, whose absolute submission to the divine will can in nowise be doubted, appears to raise an objection to the divinely transmitted message.

Mere natural and human explanations of this text are inadequate. Mary's words must be considered as they are presented by the Church and with the full adornment of tradition. Only after Mary's perpetual virginity was first elucidated and proclaimed did Augustine assert that Mary, in her role of Virgin of virgins, freely pronounced a vow of virginity. Tradition testifies that Mary's religious life was developed in a thoroughly virginal attitude which casts her as the integral model of Christian virginity. Far from depreciating the intrinsic value of marriage, the Virgin Mary supports and strengthens the sanctity and

purity of matrimonial union. It is inaccurate to say that the Jewish mentality would not have been able to prepare Mary for a life of virginity. From her knowledge of the OT Mary could understand that such a life is quite capable of being particularly pleasing to God and can become an efficient instrument of His divine activity. In Mary's virginal consecration of herself to God we recognize the recapitulation and the crowning of the Messianic hope of Israel in a salvation coming exclusively from God.

Mary's response is properly understood only if one is conscious of her possession of an extraordinary plenitude of grace and of her intense desire to give herself over wholly to God. The simplicity of her declaration does not signify banality or littleness of view. Rather it implies that she perceived the message in the fullness of its meaning. Precisely because she is authentically virginal, Mary's protestation is not accompanied by doubt and hesitation, but is a protestation of faith and trust.—J. E. B.

299. A. GEORGE, "L'intelligence des Écritures (Luc 24, 44-53)," *BibVieChrét** 18 ('57) 65-71.

A verse-by-verse commentary on Lk 24:44-53.

300. R. GINNS, "The Spirit and the Bride: St. Luke's Witness to the Primitive Church," *LifeSpir** 12 (133, '57) 16-22; (134, '57) 58-64.

In viewing the third Gospel and the Acts, one cannot but be struck by the role of the Holy Spirit. It is the Spirit who overshadows the Virgin at the beginning of the Gospel, and it is with the promise of the Spirit that the Gospel ends. Luke opens Acts with the Pentecostal appearance of the Holy Spirit and shows how the Church was born and propagated under the influence of the Spirit, the soul of the Church. Sixteenth-century reformers sought to recover a scriptural Christianity. But who is to interpret? Human agents are fallible. For Luke, Papias, Irenaeus, Origen, Tertullian, and many others, the clearly established rule for obtaining security of faith is "the living and abiding voice" by which the Holy Spirit speaks infallibly to the world through the Son of God, His apostles, and their true successors.—A. H. J.

301. M. D. GOULDER AND M. L. SANDERSON, "St. Luke's Genesis," *JournTheol Stud* 8 (1, '57) 12-30.

For about eighteen centuries the stories in the first two chapters of Luke were accepted as history. This paper is an attempt to show that they are "a pious meditation by St. Luke himself; a piece of Haggadah, in which the Evangelist has superimposed upon such historical knowledge as he thought he possessed a pattern from the book of Genesis embroidered upon from the prophets, after the Rabbinic manner. It will be seen that virtually the whole of the chapters consists of coincidences with the Old Testament, which are followed through where necessary from the Evangelist's imagination." How much Luke inherited in forms not preserved to us we do not know. Paul and

Mark gave him very little material for these chapters, and although he ignores much of the Matthaean material, some of it he does use, and with its manner and purpose he is entirely at one. Luke sets out to expand Matthew. The basic, certainly historical data and the basic prophetic texts are the same. We find two main patterns in Lk 1-2: a fulfillment of the lives of Abraham, Isaac, and Jacob, elaborated with other fulfillments from the prophets, and a chain of new prophecy as the Holy Spirit is released at the Incarnation. On top of this is a simple pattern of contrast between John and Jesus which has often been noticed. It is therefore no longer possible to think that the Lukan nativity is based on an independent tradition from a "Mary-source" giving posterity intimate family details. Whether there is any history behind his poem beyond what is proved elsewhere is a question on which we cannot dogmatize. The Lukan Genesis is a devout and learned man's meditation on the beginning of our redemption in the light of ancient prophecy, written either in enlightened reverence for the reality behind the symbol or from a conviction that God must have, and had, fulfilled the Scriptures.—J. M. S.

302. T. PLASSMANN, "Cum Festinatione in *Luke* 1:39," *AmEcclRev** 137 (4, '57) 230-234.

Contrary to the opinion of B. Hospodar in *CathBibQuart* 18 ('56) 14-18, *meta spoudēs* in Lk 1:39 should be translated "with haste" rather than "in a serious mood of mind" because: (1) Hospodar's translation conflicts with our natural and traditional understanding of the scene; (2) *meta spoudēs* can mean "with haste," and this is in fact its first meaning in our dictionaries; (3) it certainly means "with haste" in Mk 6:25, the only other place it is used in the Gospels; (4) the translation "with haste" expresses more exactly the mood we would expect the Annunciation to have produced in Mary: a great, overflowing joy, not serious or somber thoughts.—I. J. M.

303. B. SCHWANK, "Lk 1, 34 im Lichte von I Kor 7, 36-38," *Oberrheinisches Pastoral Blatt* 57 ('56) 317-323.

Studying Mary's response in the light of the "collateral" interpretation (cf. *VerbDom* 35 ['57] 97-102) of 1 Cor 7:36-38, of the NT (Anna, John the Baptist, and Simeon), and of the Qumran literature, S postulates that Mary and Joseph had entered into a "virginal marriage." Mary's remark is paraphrased: "How will this happen, in view of the fact that my husband—and I with him—wishes that I remain espoused to him, without my being taken home by him in marriage?" S believes there is sufficient evidence that in pre-Christian and contemporary Judaism there *was* a legal status according to which a virgin was truly espoused without *ever* consummating the union. This interpretation of Lk 1:34 would have weighty consequences: (1) Mary's perfection consisted in her spirit of humble obedience which allows her to see in these earthly arrangements, accepted in complete faith, a manifestation of the divine will. (2) With this explanation is removed the unavoidable assumption that at the

time of the Annunciation Mary was a maiden of twelve or thirteen years of age. If she lived in perpetual espousals, then her status, even many years later, could still be described with the words, "to a virgin betrothed to a husband" (Lk 1:27). Her profound knowledge of Scripture and her mature spirit (qualities ascribed to her even before the Nativity) argue for a somewhat older age than twelve or thirteen years.—E. F. S.

304. P. WINTER, "Lucan Sources," *ExpTimes* 68 (9, '57) 285.

The words *achri hou plērōthōsin kairoi ethnōn* in Lk 21:24 are the Evangelist's own addition to the source which he used, while Lk 23:50-56 is a re-drafting of Mk 15:42-47.

305. P. WINTER, "Luke xxii 66b-71," *StudTheol* 9 (2, '55) 112-115.

The Lukan account of Jesus' trial before the Sanhedrin is based neither on Mark nor on an independent tradition. The passage is a later addition to Lk and reflects a narration identical in essentials with Jn 10:24-26. For when juxtaposed these two passages, despite their different settings, resemble each other much more than either resembles the Synoptic parallels to Lk. Lk must depend here, not *vice versa*. For if John had known the passage in the Lukan setting, he would surely have included it in his trial scene instead of transposing it to ch. 10. It is more probable therefore that Lk drew on a narrative similar to Jn 10 and conflated it with the Matthaeian account of the trial. Moreover Luke's Christology is strongly reminiscent of Jn. Like the latter, the Lukan passage is of late composition as is seen from the fact that "Son of God" has already become dissociated from its Messianic foundation. As in Jn 10:33b-36 *hyios tou theou* is very close to the Hellenistic equation *theos* = *theios anēr*. The fictional conversation between Peter and Simon Magus (*Pseudo-Clem.* 15, 17) illustrates the fact that no Jew could call anyone God, not even the God-sent Prophet of Truth.—E. F. R.

GOSPEL OF ST. JOHN

306. ANON., "Ich bin das Licht der Welt (Jn 8:12)," *GeistLeb** 30 (3, '57) 222-230.

A scriptural meditation on four aspects of Christ's influence on our lives, based on these biblical concepts: Christ, the light of the world; Christ, the bread of life; Christ, the door of the sheepfold; Christ, the Good Shepherd.—I. J. M.

307. F. CLARK, "Tension and Tide in St. John's Gospel," *IrTheolQuart** 24 (2, '57) 154-165.

The discoveries at Qumran have helped to show clearly the Jewish and Palestinian background of the Fourth Gospel and to discredit the hypothesis of Hellenistic and even Gnostic borrowings.

Among the stylistic features of the discourses of Christ recorded in this Gospel, there is one which C regards as of first importance. This has been variously described as his "circular," "spiral," or "tidal" method of developing the flow of thought. First an idea is adumbrated; then, it is dropped for the moment, only to be resumed later in a form either parallel or antithetic to the first. Then the logical sequence disappears again, but the dominant idea continues to reappear and to progress, now one element, now another being repeated and developed. It is along these lines that we should seek a more adequate explanation of the polemical tension which appears in John. In John, as opposed to the Synoptics, why does hostile tension pervade not only the closing period of Christ's life but the whole of His public ministry even from the start? The answer is that the Evangelist was more concerned with the tide than with the waves; and secondly, that he lived at a much deeper level of thought and affection, with an unusually acute perception of psychological undercurrents running beneath the surface of appearances. The disciple whom Jesus loved sensed and shared with his Master the inner stress of those disputes in the Temple courts, and in his Gospel he shows them all as eddies of one tide of conflict which led inexorably to Calvary.—J. A. O'F.

308. D. M. CROSSAN, "Mary's virginity in St. John—An exegetical study," *Marianum** 19 (1, '57) 115-126.

Apoc 12 and Jn 1:13 must be interpreted together as an example of Semitic "wave-thinking," to find John's doctrine on the "total-maternity" of Mary and on the virgin birth. (1) Apoc 12:1 ff., taken in both an ecclesiological and a Mariological sense, describes Mary "clothed with" God, and also depicts the whole Christ, Jesus and the Christians, as her offspring, virginally conceived in her womb by God. (2) Jn 1:13 (with Boismard, reading the singular "who was born") refers again to the virginal conception of Christ. The interpretation is supported by the literary structure of the whole Prologue. (3) Together, the two "waves" of thought give a complete statement of the virginal birth of the *whole* Christ.—G. W. M.

309. CYRIL OF ALEXANDRIA, "Pour eux, Je me sanctifie moi-même (Jean 17, 19)," *BibVieChrét** 19 ('57) 55-57.

A. de Brouwer's translation of St. Cyril of Alexandria's commentary on Jn 17:19.—J. A. G.

310. S. DE AUSEJO, "Es un himno a Cristo el prólogo de San Juan?" *EstBib** 15 (4, '56) 381-427.

[Cf. *NTA* 1 (3, '57) § 400.] In the Ephesian churches at the beginning of the second century many Christological hymns flourished in which Christ was celebrated as the Logos. The Prologue of John seems to have been composed from a hymn of this kind written by John. In fact, the central idea of the Prologue, expressed by a cyclical process, is, as in the hymns, the glory of

Christ the Logos, God and man; and this idea is expressed, as commonly, in three stages: (1) description of the historical Christ with His divine and human qualities: 1:1-5 and 9-11; (2) the humiliation of Christ: 1:14a-b, where the word *sarx* as opposed to *dōxa* expresses the kenotic situation of the Logos; and (3) in 1:14c-e, 16, and 18, as a result of the kenosis, the glorification of Christ, who is described as *plērōma* with the same word Paul uses in his Christological hymn in Col 1:15-20. The literary form of the Prologue is also typical of such hymns: brief, rhythmic sentences grouped in seven strophes and substrophes. Verses 6-8, 12-13, 15, 17 are the only ones excluded from the primitive text of the hymn, on thematic grounds, and these were added by John when he composed the Prologue.—L. I. R.

311. J. GIBLET, "Sanctifie-les dans la vérité (Jean 17, 1-26)," *BibVieChrét** 19 ('57) 58-73.

A verse-by-verse commentary on Jn 17:1-26.—J. A. G.

312. M. F. LACAN, "L'Oeuvre du Verbe Incarné: le Don de la Vie (Jo. I, 4)," *RechSciencRel** 45 (1, '57) 61-78.

Jn 1:4 is a key verse of the Prologue for an understanding of the person and work of Christ. The text of the verse chosen here follows M. E. Boismard and I. de la Potterie: *ho gegonen en auto zoē ēn* (or *estin*), *kai hē zoē ēn* (or *estin*) *to phōs tōn anthrōpōn*. The alternative reading that attaches the first two words of v. 4 to v. 3 violates the rhythm and is the later reading attested. The translation of the verse must take into account the fact that in Jn "life" uniformly means the supernatural life that Christ brings to men. Because they neglect this point, or for other reasons, three of the renderings of v. 4a of both ancient and modern times must be rejected: "That which was made was life in Him"; "That which was made, in that was life"; and "That which was made, in it He was life."

The oldest of the translations, with an added nuance in the verb *gegonen*, is the best: "That which was produced in Him, was life." Structurally vv. 1-5 offer three groups of three lines each, each group having a definite theme: (1) the Word in His eternal relation with God; (2) the Word in His eternal creative action; (3) the Word in His work of salvation as the Life and Light of men. The verb *ginomai*, when it is not a mere connective, signifies both "to be made" and "to appear." "To be produced" expresses both ideas. The meaning differs from that of v. 3 (creation) and demands the determining phrase *en autō* to bring out the difference. The two aspects of *gegonen* are reflected in the parallel 1 Jn 1:2 and 5:11-12. Contrary to the popular theories of the descent and ascent of the Word in the Prologue, the Word in v. 4 is already the Incarnate Word of v. 14. The entire Prologue is constructed of three "waves" of thought: (1) vv. 1-5: creation and salvation; (2) 6-14: the coming of the Word into the world; (3) 15-18: the coming of the Word as a transcendence of the Old Covenant.—G. W. M.

313. M. F. LACAN, "Le Prologue de saint Jean. Ses thèmes, sa structure, son mouvement," *LumVie** 33 ('57) 91-110.

The Prologue of John is more than a mere introduction; it is the whole message of the Gospel in brief. It shows how the eternal life of Christ as the Word, which He communicates to men, is a double gift of Life and Light. Structurally the Prologue appears to be a hymn to the Incarnate Word into which vv. 6-8 and 15 do not fit rhythmically. These seem in fact to be part of the passage on John the Baptist beginning with v. 19. These verses were placed within the hymn to bring out the close connection between the Baptist's mission, really the beginning of the Gospel, and the origin of the Word. The Prologue is best understood as a single movement of thought in three "waves": vv. 1-5: the creative Word and the "new creation"; 6-14: the coming of the Word into flesh and the "new birth"; 15-18: the work of Christ and the "new Covenant." [Cf. preceding abstract.]—G. W. M.

314. P. J. O'MAHONY, "The Gospel of Grace," *LifeSpir** 12 (134, '57) 73-78.

With peculiar aptness has John been called the "Gospel of grace," for it emphasizes the new life from Christ who is God, a life lived by faith and given to those who have been called by the Father. By grace those called are aroused to believe, to cooperate, to live in union with God, to maintain this life by reception of Christ's Body, to begin here to live the life of glory, to bear the fruit of charity in good works. "In a word, our whole status is radically the gift of grace."—J. F. Br.

315. T. E. POLLARD, "The Exegesis of John 10:30 in the Early Trinitarian Controversies," *NTStud* 3 (4, '57) 334-349.

The Fourth Gospel raised the problem of Trinitarian theology, as well as providing the material for the solution. Hippolytus and Tertullian emphasize the distinction implied in Jn 10:30, "I and the Father *are* one," against the Monarchians. Alexander and Athanasius stress the unity of being, against the Arians. Pseudo-Athanasius stresses both, against Marcellus who distinguishes between an eternal unity in the godhead and a temporary disjunction during the Incarnation.—L. J.

316. J. SCHMID, "Joh 1, 13," *BibZeit** 1 (1, '57) 118-125.

Discussions on the original reading of Jn 1:13 go back as far as the third century and have recently been revived. A. Resch, F. Blass, A. Loisy, and especially Th. Zahn defend vigorously the singular form (*hos . . . eggenēthē*) against the traditional plural form (*hoi . . . eggenēthēsan*). Ancient writers, such as Tertullian and Irenaeus, prefer the singular form. On the other hand all Greek MSS which we possess have the plural. Tradition does not enable us to decide which reading was original. The main difficulties against the plural form are internal. It does not easily fit into the context of the Prologue and is

out of place rhythmically. S admits these difficulties, yet retains the plural. New investigations have proved almost conclusively that the Prologue was a Logos-hymn originally not composed by the Evangelist. Verses 12c and 13 were later additions.—F. M. B.

317. R. SCHNACKENBURG, "Logos-Hymnus und johanneischer Prolog," *Bib Zeit** 1 (1, '57) 69-109.

Was the Prologue of John originally written by the author of the Gospel, or was it a Logos-hymn which he elaborated? Where and under what circumstances was it produced? Not only Protestant exegetes but also many Catholic commentators, such as A. Wikenhauser, P. Gächter, and H. Schlier, deny the Prologue's unity and authenticity. Others, however, maintain that the entire Prologue was composed as a unity. But a careful study reveals that several verses do not fit into the context. Verses 6-8, 12c-13, 15, 17, 18 interrupt the logical and rhythmical unity of the Prologue and must be considered as secondary and later additions. A proof that the entire Prologue was not written by the Evangelist is the recurrence of concepts such as Logos, fullness of grace, etc., which are not found in the Gospel itself. The primitive Logos-hymn may be reconstructed by eliminating secondary verses. It consists of four strophes, different in their rhythm and concepts: vv. 1 and 3, 4 and 9, 10 and 11, 14 and 16. The hymn presents a strong Hellenistic flavor with its Gnostic allusions in the third strophe, but its clear relations to Wisdom literature and its stylistic peculiarities suggest a Hebrew background. Taking these two qualities into account, we can determine fairly well the place and circumstances of its origin. R. Bultmann attributes the hymn to a Jewish community of disciples of John the Baptist, who considered him as the Logos. But such a theory contradicts the Gospel. We can safely assume that the origin was Christian. The only places where Christian communities lived in close relation with Hellenistic thought and Jewish religion were Asia Minor and Egypt. According to tradition the Fourth Gospel originated in Ephesus. The Evangelist incorporated this Logos-hymn into his Gospel, completing it with his own ideas as a sort of commentary.—F. M. B.

318. J. SCHNEIDER, "Zur Komposition von Joh 18, 12-27. Kaiphas und Hannas," *ZeitNTWiss* 48 (1-2, '57) 111-119.

The high priest mentioned in Jn 18:19 ff. cannot be identical with Annas. If one concedes that v. 24 originally came before v. 13, then we have a perfectly clear picture. Jesus is first brought before Annas; why, we do not know. Annas then sends Jesus to Kaiphas, in whose house the proceedings take place. There is a certain harmony at least in one point between Lk and Jn, in that both mention a change of location: in Lk the conducting of Jesus from the place of the high priest to the chamber of the Sanhedrin, in Jn from Annas to Kaiphas.—J. Bz.

319. E. M. SIDEBOTTOM, "The Son of Man as Man in the Fourth Gospel," *Exp Times* 68 (8, '57) 231-235; (9, '57) 280-283.

I. In the Fourth Gospel the name "Son of Man" is used in a way peculiar to that work. Attention is drawn to those factors which emphasize the humanity of the Son of Man in Jn. The Wisdom influence is plainly visible, in particular Wis 2 with its picture of the suffering righteous one. Ezekiel too is evident; while the vine allegory of Jn 15 recalls Jeremiah and Isaiah, the relation of the "parable" in Ezek 17 is closer. The identification of vine and branch and Son of Man in Ps 80:8, 14, 15, 17 may conceivably have entered John's mind also. So may the words of Ps 8:4-6, for the words *honor* and *glory* recur, along with the idea that God has put all things into the hands of the Son of Man. Most of this is conjecture, but the relation to Ezekiel, for instance, may lend support to the view that John molded his portrait of Christ "upon the prophetic model." Ezekiel again provides not only the motif but also some of the details for the allegory of the shepherd and flock in Jn 10. Though John avoids the name *Servant* as he avoids the word *image*, Jesus is nevertheless the Servant of the Lord in the Fourth Gospel.

II. There is more to be said for the view that Jn was written for Jewish readers than is generally allowed. John leads his readers to a new conception of Messiah as Son of Man, prophet and witness to truth, and therefore universal in His significance as in His manhood. Like the Son of Man in the Synoptics, the Johannine Son of Man exemplifies abstract principle, the principle of life through death, gain through loss. Positively, the principle is: "He that abides in love abideth in God and God in him"—because God is love. But the principle is embodied in the Son of Man first, and in others derivatively. His manhood is no abstraction, nor is His relation to empirical mankind. He is personal and a person, historical and yet of significance and being wider than history, to whom we are related by love, which is in fact constitutive of human unity. The Word who is ideal manhood is the "light which lightens every man coming into the world." The love of God deep under our consciousness, the source of our personality, is brought out by contact with the Son of Man who is also the Son of God. Thus not the cross, nor the kerygma, nor any series of events, but the Lord Himself is salvation, and in love of Him and of each other men find fulfillment and union with God.—J. M. S.

320. M. R. WEIJERS, "Notes bibliographiques," *RevThom** 57 (1, '57) 189-190.

A discussion of the recent works of L. Bouyer, M. E. Boismard, and J. Bonsirven on John.—J. P. W.

321. K. WENNEMER, "Geist und Leben bei Johannes," *GeistLeb** 30 (3, '57) 185-198.

The words "Spirit" and "Life" have a special related meaning in the writings of St. John. "Life" refers to the supernatural life of grace which is given to us. "Spirit" refers to the Holy Spirit. This supernatural life has been given

to us men through Christ in the following manner. By His sacrifice, Christ earned the right to send the Holy Spirit. The Holy Spirit in turn is the One who produces this life in us, by working through the sacraments, especially the Eucharist and baptism. By thus elevating us, the Holy Spirit brings about that special relationship to God which constitutes the indwelling of the Trinity. The life which the Holy Spirit gives us is not just a static gift; it is dynamic. It makes us live through faith and love in conformity with the words of Christ and His Church. Finally, this life achieves its completion in us by the resurrection to come on the last day.—I. J. M.

Papyrus Bodmer II

322. *Papyrus Bodmer II. Évangile de Jean chap. 1-14*, ed. V. Martin (Cologny-Geneva: Bibliotheca Bodmeriana, 1956, 20 Sw. fr.), 152 pp.

K. ALAND, "Das Johannesevangelium auf Papyrus. Zum neu veröffentlichten Papyrus Bodmer II," *ForschFort* 31 ('57) 50-55.

———. "Neue Neutestamentliche Papyri," *NTStud* 3 (4, '57) 261-286.

———. "Papyrus Bodmer II. Ein erster Bericht," *TheolLitZeit* 82 (3, '57) 161-183.

———. "Zur Liste der Neutestamentlichen Handschriften VI," *ZeitNTWiss* 48 (1-2, '57) 157.

C. K. BARRETT, "Papyrus Bodmer II: A Preliminary Report," *ExpTimes* 68 (6, '57) 174-177.

M. E. BOISMARD, "Le Papyrus Bodmer II," *RevBib** 74 (3, '57) 363-398.

F. M. BRAUN, "Un nouveau papyrus johannique: Le papyrus Bodmer II (Jo. I, 1-XIV, 15)," *RevThom** 57 (1, '57) 79-84.

B. BRINKMANN, "Eine Papyrus-Handschrift des Johannesevangeliums aus dem 2. Jahrhundert?" *Scholastik** 32 (3, '57) 399-410.

J. COPPENS, *EphTheolLov** 33 (4, '57) 745-746.

F. V. FILSON, "A New Papyrus Manuscript of the Gospel of John," *BibArch* 20 (3, '57) 54-63.

A. F. J. KLIJN, "Papyrus Bodmer II (John i-xiv) and the Text of Egypt," *NTStud* 3 (4, '57) 327-334.

P. B. MARIANI, *Antonianum** 32 (3-4, '57) 461-462.

B. M. METZGER, "Precious Pages. A description and evaluation of a newly discovered important manuscript of St. John's Gospel," *The Living Church* (Feb. 24, '57) 9-11.

J. A. O'FLYNN, "A New Papyrus Ms. of the Fourth Gospel," *IrTheolQuart** 24 (3, '57) 259-261.

M. SCHARLEMANN, "Papyrus Sixty-Six," *ConcTheolMon* 28 (8, '57) 573-578.

K. H. SCHEKLE, "Eine neugefundene, nunmehr älteste Handschrift des Johannesevangeliums," *TheolQuart** 137 (2, '57) 160-167.

E. J. SMOTHERS, "Papyrus Bodmer II: An Early Codex of St. John," *TheolStud** 18 (3, '57) 434-441.

A. VINCENT, "Un Évangile du IIe siècle," *AmiCler** 67 (13, '57) 205-206.

———. "Un Évangile du II^e siècle," *RevSciencRel** 31 (4, '57) 392-393.

E. V[OGT], "Papyrus Bodmer" *Biblica* 38 (1, '57) 108-109.

W. A. WORDSWORTH, "The Bodmer Papyrus and the Prologue of St. John's Gospel," *NovTest* 2 (1, '57) 1-7.

Papyrus Bodmer II, so called from its owner M. Bodmer of Geneva, contains two thirds of the Gospel of St. John and represents the most important happening in NT circles since the publication of the Chester Beatty papyri some twenty years ago. The MS, officially designated as P⁶⁶, has been edited by V. MARTIN, Professor of Classical Philology at the University of Geneva and president of the International Association of Papyrologists. A codex like the John Rylands fragment of John (second century) and Chester Beatty papyrus I (third century), the present early MS seems to show that the Christians favored this book form for their sacred writings. The text is complete from 1:1-14:26 except for part of Jn 6, the missing portion being equivalent to 4 pages or one leaf. Of an original 146 pages 104 are preserved, and fragments of the remaining pages have been acquired by the Bodmer Library. The pages measure about 6 x 5½ inches (16,2 x 14,2 cm.) so that the book was small enough to be easily hidden during time of persecution. Margins are generous, and the scribe varied the number of lines on a page considerably, from 15 to 25. The script is a literary one, although the copyist was careless, as shown from his many mistakes. For the determination of the date there is no colophon and recourse must be had to inductions. BRINKMANN favors the middle or the end of the third century, while most authors agree with Martin for a date at the beginning of the third century or even earlier. The text has divisions which are not those of Ammonius but are similar to those in W and D. Abbreviations of certain nouns occur, some regularly, and other nouns may or may not be abbreviated. In Martin's book are three photographs which show the remarkably well-preserved state of the codex and its comparatively easy legibility. The folds of some of the leaves are still unbroken, and slips of parchment and bits of thread used to strengthen the MS are preserved.

Great praise has been given to Martin for the promptness and care with which he has described the MS and published the text and photographs. The value of the edition for textual criticism, however, leaves something to be desired. As a basis for collation Martin chose Souter's NT (second ed., 1947), evidently thinking that all necessary information would be found there. Actually Souter gives only a selection of readings, and it was a mistake to conclude that readings not found in Souter are "new." Most of the "new" readings are found in the text or apparatus of Nestle, as K. ALAND and others have shown. Of approximately 380 "new" readings only 78 at most are such, and this number will probably be lessened when more MSS are examined (cf. Aland, *Theol LitZeit* 82 [3, '57] 167). A fresh collation of the entire papyrus was needed and has been made by Aland (*art. cit.*, 168-182). The text is classified as one which existed prior to the great recensions, a mixed text-type similar to that of Chester Beatty.

Further studies have been made in determining the type of text. KLIJN compares P⁶⁶ and P⁴⁵ (Chester Beatty) and finds that P⁶⁶ is a mixed text and does not belong to a particular type, B-S, Caesarean, or Western. Secondly, P⁶⁶ is less mixed than P⁴⁵ and agrees more with B-S. Studying the corrections made in P⁶⁶ (which several think were made according to the original exemplar) Klijn thinks rather that we are dealing with corrections made from another MS. The uncorrected readings, he says, are usually of a Western, in any case non-neutral, type, while the corrections are commonly in agreement with the "Egyptian" (B-S). This may show that the Western text was older than B-S, but it is safer to say that here we see the influence of one clearly identified tradition on the other (Klijn).

Next to Aland's study the most thorough investigation of the papyrus has been made by M. BOISMARD, who has concentrated on chs. 7-9. Among his conclusions are the following: the Western text should be divided into two families, one represented by S-D and the other by Tatian; oddly enough, P⁶⁶ uses the B and S-D text successively so that the sections can quite easily be detected. Studying the entire MS, Boismard finds 49 readings unknown to the Greek MSS but which are represented in the versions and the fathers. Among these new distinctive readings Tatian is of special importance, since he agrees with P⁶⁶ in 26 of the 49 cases.

SMOTHERS among other studies chose ch. 10 of the Gospel for the collation of P⁶⁶ with B and S and found 38 principal variants. In these readings P⁶⁶ agrees 18 times with B and 8 with S, while B and S agree among themselves 12 times against P⁶⁶. Therefore, Smothers concludes, in ch. 10 Papyrus Bodmer II lies textually between B and S and actually much nearer to the former than is S.

FILSON's summary of the MS's status in the families of the NT codices is the following: P⁶⁶ does not agree consistently with any of the great uncial MSS. It does not side with D in such a way that it can be called Western, nor does it consistently agree with S and B (the Neutral text), but there is some kinship with S which deserves further study. In general the papyrus proves that MSS in the second century had more variety and more complex kinships than the neat division of Westcott and Hort of Neutral, Western, and Koine families would suggest.

BARRETT chose to test the newly discovered papyrus by readings which have long been the subject of controversy in the Gospel. He finds that the papyrus inclines slightly in favor of the traditional division of 1:3-4; reads *monogenēs theos* in 1:18 instead of *monogenēs hyios*; in 5:2 he suggests a separation between the words *kolymbēthra* and *probatikē*; in 7:37-38 he favors a period after *pinetō*. Thus the person from whom the waters flow is the believer and not Christ (cf. O'Flynn, Schelkle). In 7:52 P⁶⁶ reads *ho prophētēs*, the definite article being attested by no other MS thus far. Some consider the new reading to be the original. In 13:2 P⁶⁶ reads Judas in the nominative case, the more difficult and original reading.

SCHELKLE observes that 1:13 reads *egennēthēsan*, the plural, and not the singular which would refer to Jesus and affirm the virgin birth. Also he notes that there is no inversion of the chapters, as many authors often postulate, but the papyrus does not settle the question, because the hypothesis has assumed that the inversion of leaves took place in the original copy.

Among others METZGER has noted that the new codex omits 5:4, which relates the periodic movement of the waters by the angel, and also the pericope *de adultera* (7:53-8:11). Neither of these omissions is surprising. He finds that one of the picturesque readings in the codex is the word used in 13:5 in connection with the washing of the disciples' feet. According to the MS Jesus took not a "basin" (*niptēra*) but a "foot-basin" (*podoniptēra*). VINCENT thinks that the distinctive readings of P⁶⁶ indicate that the book was destined for a missionary, and BRAUN observes that no dogmatic interest is obvious in the changes from the usual text. SCHARLEMANN notes that the MS supports the Alexandrian tradition. In his study of the Prologue, WORDSWORTH notes that in 1:3-4 *en* is omitted. The omitted word might be translated as "in" or "one." He thinks that the verses can be rendered either: ". . . All things became through it: And, separated from it, what has become became naught. To it was life"; or: "Apart from him they all became naught. What has been made one, to it is life."

The general conclusion to be drawn is that Papyrus Bodmer II witnesses to the soundness and reliability of the generally accepted text of the Fourth Gospel. But the MS of itself does not settle the problem of the text of John, because all the really important variants arose in the first and second centuries, and all the review articles have insisted that judgments about P⁶⁶ are tentative thus far. In the twenty-third edition of Nestle, Aland will incorporate the more important readings in Papyrus Bodmer II.

[In a letter of Dec. 10, 1957, the Bibliotheca Bodmeriana informs us that the fragments of the rest of the Fourth Gospel will be issued probably in March. In these fragments there is a very interesting variant on ch. 21.]

[Another review article by I. de la Potterie was abstracted in *NTA* 2 (1, '57) § 70.]—J. J. C. [With J. F. Bl., J. Bz., J. M. S., J. O'R., J. P. W., H.W.]

ACTS OF THE APOSTLES

323. J. DUPONT*, "La Mission de Paul 'A Jérusalem' (Act XII 25)," *Nov Test* 1 (4, '56) 275-303.

The difficulties of this puzzling verse must look for their solution to textual criticism, literary criticism, and the interpretations which arise out of the ensuing contradictions. Textual considerations lead to a preference of *eis* over either *ex* or *apo* because of a better foundation in tradition, because only *eis* is explicative of the other two alternatives, and because *eis* is the *lectio difficilior*. This criterion leads to the rendering, "Now Barnabas and Saul, when they had fulfilled their mission, returned to Jerusalem." From the standpoint of literary criticism we find the verse a familiar summary and transition common in Luke.

Examination of many such summaries seems to lead to the dilemma: either this verse makes no sense, or it should be rendered, "Now Barnabas and Saul, when they had fulfilled their mission, returned from Jerusalem."

Most interpretations tend to ignore the data either of textual or literary criticism. A reconciliation of both is possible, however, by a combination of three factors: the interpretation of E. Haenchen, a clue latent in an otherwise unacceptable conjecture of Westcott and Hort, and a painstaking re-examination of the details of Luke's style, especially its bold and individualistic handling of Greek. The interweaving of these three sources yields a reading which, even in the face of some grammatical difficulties, seems more promising than the outright rejection of the data of either textual or literary criticism. This process, which includes taking *eis* as having the force of *en*, would render the verse, "Now Barnabas and Saul returned, having accomplished their mission in [favor of] Jerusalem."

[D here alters the position he previously held in *La Sainte Bible . . . de Jérusalem*.]—B. C.

324. S. GIET, "Nouvelles remarques sur les voyages de Saint Paul à Jérusalem," *RevSciencRel** 31 (4, '57) 329-342.

Applying the principle of chronological anticipation, one can justify the fact that the author of Acts refers twice to the charitable mission made by Saul and Barnabas; therefore the round trip could have taken place after Agrippa's death around 45/46. Moreover, according to the meaning given to *dia*, one may interpret less rigorously the period of fourteen years during which the second journey took place; such an interpretation gives interesting data on some debated chronological indications.—M. R.

325. G. HEUTHORST, "The Apologetic Aspect of Acts 2:1-13," *Scripture** 9 (6, '57) 33-43.

Luke wrote Acts to prove that the eschatological era contained in the OT notion of the Day of Yahweh, had really come and was to be an indefinite period. The apostles had believed in the coming of the kingdom, but they had thought of it as an instantaneous occurrence. Luke applies to the Church as a whole Peter's teaching that the economy of salvation was to be realized in periods. He uses facts to prove that the work of salvation is continued by the universal mission of a Church which lives and acts by the power of the Holy Ghost.

The OT doctrine that the Spirit of Yahweh would dominate the eschatological era is fundamental to Luke: all the facts concerning the Spirit related in Acts teach the doctrine summed up in the phrase "the Holy Ghost is the soul of the Church." Acts 2 is a pivotal chapter dealing with the first public manifestation of the Church; to understand the apologetic meaning of the events recorded, we must see them in their time and circumstances. The descent of the Holy Ghost is said to have taken place at Pentecost, the commemoration of the setting

up of the old kingdom. The wind, fire, and languages were reminiscent of Sinai. In the OT God's presence was indicated by fire and wind. And Peter in his discourse uses the terms fire and wind to symbolize a divine force, and the Spirit, no longer a divine attribute, is now an independent reality.

Who were the "all" of v. 1? According to the developed OT idea the new era was to be marked by a universal presence of the Spirit benefiting everyone. Luke's problem was the difficulty which the acceptance of this universalism meant in practice; hence his "all" is deliberately unspecified, giving an impression of everyone, without limits. Was it a miracle of languages or the charism of glossolaly which enabled representatives of the whole world to understand God's message? Luke purposely avoids saying precisely what happened. He chooses his events and terms to show the omnipresence of the Holy Ghost in a universal Church; he was writing an apologetic tract, and we must keep his fundamental purpose in mind in our exegetical study of the facts.—P. D.

326. C. F. D. MOULE, "The Ascension—Acts i. 9," *ExpTimes* 68 (7, '57) 205-209.

Only in Acts 1:3 is there any mention of a forty days' interval between the Resurrection and the Ascension. All other references in the Gospels or in Acts to an ascension or assumption may be taken as part of the Easter events. They all tend to make "resurrection" and "ascension" interchangeable. The authenticity of the "forty days" in Acts has been challenged from time to time, and one of the most recent attempts to excise it (by P. H. Menoud of Neuchâtel) fails to convince. Moreover the fact that there seems to have been no separate festival of the Ascension until late in the fourth century does not necessarily argue against the experience of the disciples. As for the apparent discrepancy between Jerusalem and Galilee in the post-Resurrection narratives, is it not simpler to postulate that Luke altered his opinion about the chronology when he wrote Acts 1:3 ff. without harmonizing the story, than to assume an interpolator who deliberately interpolates but has not the deliberateness to tidy up? The command to stay in the city was thus actually part of the events on the eve of Pentecost.

Just as the parousia may be thought of as linking heaven to earth, so the Ascension (of Christ and then of believers) links earth to heaven: it completes the "saving history" in which God redeems His creation and brings His Church into complete fellowship with Himself in Jesus. Christ's Ascension, theologically, is by no means an isolated or exclusively Lukan idea. It is a vivid way of expressing an essential Christian truth, that Christ was not somehow "dematerialized" like a sort of ghost, but that He is fully Himself although no longer limited by "earthly" existence. If the eternal Word of God became incarnate at a definite time, He should also be seen to have passed on into a wider existence at a definite time. A better case may be made than is sometimes imagined for "dating" the event in the manner indicated in the opening verses of Acts.—J. M. S.

327. M. SABBE, "Het Pinksterverhaal," *CollBrugGand** 3 (2, '57) 161-178.

The Lukan account of the events of Pentecost includes an intentional allusion to the Sinaitic theophany. Points of contact in the two are the following: the noise from heaven (later defined as a "voice"), wind, fire, the multitudes, universality manifest in the varied peoples gathered, fiery tongues. Further, the connection of these two events shown in the early liturgy and iconography is evidence that the Pentecost account should be seen against the background of the Jewish understanding of the Sinaitic theophany. There is a connection, too, between the Pentecostal phenomenon and the early charismatic prophecy and glossolalia (ecstatic praise of God, under the inspiration of the Holy Spirit, in unintelligible language).—D. J. F.

Cf. also § 300.

EPISTLES OF ST. PAUL

328. R. BARACALDO, "La gloria de Dios según San Pablo," *VirtLct** 16 (61, '57) 5-12; (62, '57) 85-92.

[Cf. *NTA* 1 (1, '56) § 72.] An exegetical study of a number of Pauline texts indicates that "The glory of God constitutes a veritable theophany of everything spiritual in that God reveals and communicates to the faithful the riches of His love, goodness, mercy, holiness, and grace."

329. G. B. CAIRD, "Predestination—Romans ix-xi," *ExpTimes* (11, '57) 324-327.

Paul, an evangelist, not a systematic theologian, is interested in the problem of the rejection of the Messiah by the Jews, rather than in the problem of predestination. Paul's contemporary problem has of course its modern and individual counterpart. He asked: Why are the Gentiles coming into the Church but not the Jews? I may ask: Why am I a member of the Church but not my neighbor? There are three possible answers to this question: (1) that I am a Christian because God in His mercy has drawn me to Himself; (2) that my neighbor has received the same offer but has failed to make the response of faith; and (3) that my present acceptance and his present rejection are neither of them final, but are stages in a stupendous plan of God to bring both of us, and all others like us, into His eternal kingdom. To the logical Western mind these three answers might seem to be mutually incompatible, but Paul, without any apparent sense of self-contradiction or incongruity, puts all three answers side by side. Salvation is not a matter of human will or exertion but of divine mercy (9:18); the Jews are themselves to blame because they have not all obeyed the gospel (10:16). Yet their disobedience and rejection are not final, but are part of God's mysterious purpose of universal salvation—"God has shut up all men into disobedience that He may have mercy upon all" (11:32). This paradox is not due to confusion of thought, but is a courageous facing of the limitations of human thought.—J. M. S.

330. Y. M. J. CONGAR, "The State of Israel in Biblical Perspective," *Blackfriars** 38 (447, '57) 244-249.

Israel, as well as the Church, is the bearer of certain promises of revelation. Rom 11:11-16 clearly shows such a promise: the final conversion of the Jewish people.

In the past God has always liberated Israel that they should be His people. We may well think that God restored a representative cross section of the Jewish people to the Holy Land in order to bring it face to face with grace there. Hence the re-establishment of the State of Israel must be regarded as a distant preparation of the whole people for the final encounter with grace. This will take place principally in two ways: (1) by the impossibility of understanding certain prophecies concerning the Messiah unless Jesus Christ is accepted; (2) by the impossibility of observing certain demands of the Law concerning the cult and the priesthood except through recognition of their fulfillment in Christ and His Church.—J. F. B.

331. P. DACQUINO, "La Chiesa corpo di Cristo secondo S. Paolo," *ScuolCatt** 85 (4, '57) 241-256.

To Paul the Church is the "Body of Christ" or its equivalent, a "body," or a "single body." His formulas always refer to the Christian community as such, never to individuals, and to the community as subject of a communal activity which transcends but includes the individual activity of Christians. The Church is a participation in the Spirit of Christ. As Body of Christ the Church is the instrument by which the glorified Christ comes visibly into contact with man in his empirical world, just as Christ's physical body served Him in His life on earth. The Pauline doctrine of the Mystical Body is an entire ecclesiology. It defines the Church in its full dynamic reality, not only its interior spiritual aspect, but also its visible juridical aspect.—A. A. C.

332. J. B. DAVIES, "In Christo Jesu," *ClerRev** 42 (11, '57) 676-681.

The phrase "In Christ Jesus" is found 48 times in the NT, always in Paul. Absence of variants, as well as use by Ignatius and Origen, show that the significance of the formula was recognized. It always has some reference to the Mystical Body and indicates the completeness of Christ's redemptive office. Knox's translation fails to follow the Greek accurately, and thus obscures the signification.—L. J.

333. P. DE LAPRADE, "L'action de grâces chez saint Paul," *Christus** 16 ('57) 499-511.

The motive of thanksgiving according to St. Paul is not a favor obtained, but the *work of God*, which appears in every circumstance of our life. That is why Paul ceaselessly gives thanks to God. The introduction to his letters regularly shows his gratitude. He sets himself at the center of Trinitarian life by

his thanksgiving, which is addressed to the Father, through the intermediary of Christ and in the Spirit as source of charity. According to Paul, the attitude of thanksgiving should pervade the whole of Christian life.—P. E. L.

334. H. E. DEL MEDICO, "Melchisedech," *ZeitAltWiss* 69 (1-4, '57) 160-170.

Neither Gen 14 nor Ps 110 speaks of a Jerusalem King named Melchisedech. The central figure in Gen 14:18-20 is Bara, the just and peace-loving king of Sodom. Read *mlk šdyq*, *mlk shlwm*. The Targum of Jonathan on this passage supports the above interpretation. Ps 110 is a ritual, summoning the king to battle and describing the inevitable victory. In 110:4 *mlky šdq* should be translated "Make justice reign." In both of these passages the alleged person, Melchisedech, is a fiction based on a misunderstanding of the text. However, Heb 7:1-3 fused the two passages and unquestionably personified Melchisedech, King of Salem. This personification did not come from any orthodox Jewish tradition current in Palestine. It seems to have come from a non-Palestinian milieu. The possibility of Christian influence in this process of personalizing Melchisedech remains to be worked out.—F. L. M.

335. J. DELORME, "Saint Paul et paulinisme," *AmiCler** 67 (43, '57) 625-638.

Bulletin of fifteen recent books on Paul.

336. H. DÖRRIE, "Hypostasis. Wort und Bedeutungsgeschichte," *Nachrichten der Akademie der Wissenschaften in Göttingen*, I. philol-hist. Kl. 5 ('55) 35-92.

The word *hypostasis* appears several times with the meaning "situation" and "condition": 2 Cor 11:17 ("in this situation, since I must boast") and 9:4. Heb 3:14 also is to be understood in this way: the sense of 3:6 is taken up again, whence *hypostasis* means the "condition," as it is depicted in 3:6, namely psychological readiness for faith and hope. In Heb 1:3 the word designates the reality of God, of which Christ is the exact representation. There is another meaning in Heb 11:1. The sentence may be paraphrased thus: faith confers upon what we hope for the full assurance of future realization; faith confers upon what we do not see the full assurance of evidence. This interpretation is justified on the following grounds: Heb 11:1 is an arrangement of subject matter and an aid to understanding of the numerous examples in the chapter of how faith works wonders. This faith is for the writer of the Epistle a power operating actually *para physin* which effects salvation. This faith must be directed with all intensity to the return of Christ; it refers, as in the examples cited, entirely to the future; thus it involves the realization of the hope. Should one wish to bring into the interpretation of this passage a subjective element (trust, confidence, subjective certainty), one would come into contradiction (1) with everything learned from the study of the word, (2) with the second part of the passage (faith = evidence), (3) with the meaning of the examples cited in ch. 11.—J. Bz.

337. J. DUPONT, "Pierre et Paul à Antioche et à Jérusalem," *RechSciencRel** 45 (1, '57) 42-60; (2, '57) 225-239.

I. The accounts of the Judaizing controversy in Gal 2 and Acts 15 present a chronological problem: the meeting of Peter and Paul in Antioch is presented in Gal 2:11 ff. as apparently taking place after the Council in Jerusalem, while Acts gives no reference to this meeting. H. M. Féret (*Pierre et Paul à Antioche et à Jérusalem. Le "conflit" des deux Apôtres*, Paris, 1955) proposed that the Antioch episode preceded the council, and his arguments are criticized here. F reasoned that Gal is argumentation, not history; the phrase *hote de* in 2:11 used to introduce the Antioch meeting is not necessarily temporal and may here best be rendered "and when." F's argument, however, does violence to the apparent meaning of Gal 2, granted that Gal is argumentation. The connective *hote de* elsewhere in Gal means "but then," temporal succession, and there is no sufficient reason to render it otherwise here. As for Acts, though F correctly describes the method used as history with a purpose, his literary analysis is not adequate. To maintain that Acts 14:26-15:2 describes the only Antioch visit of Paul that could be identified with the one narrated in Gal 2:11 ff. betrays a too hasty process of elimination.

II. Sixty years ago Th. Zahn advanced the same thesis, though on different grounds. From Acts he argued that the Antioch episode could not have followed the council; his only sound reason was that the presence of Silas at Antioch as an emissary of the council would be strange if Peter himself were coming. Z's psychological argument from Gal—how to explain Peter's attitude if the decision had already been reached in Jerusalem—is not absolutely conclusive. His philological argument, however, gives the best account of the normal adversative force of *hote de* in Gal 2:11 while still denying it temporal value: where the *hote de* of 1:15 introduces the events in which Paul visited Peter at Jerusalem, that of 2:11 turns to the visit of Peter to Antioch without implying that it took place later. J. Munck (*Paulus und die Heilsgeschichte*, Copenhagen, 1954) offers less convincing arguments for a similar position. The hypothesis of the priority of the Antioch meeting must pass the test of severe criticism precisely because it is such an attractive solution. The only really convincing point in its favor is Zahn's treatment of Gal 2:11. Acts cannot solve the problem but may be compatible with this solution. The question is therefore still open for the discussion of scholars.—G. W. M.

338. A. EHRHARDT, "An unknown Orphic writing in the Demosthenes scholia and St. Paul," *ZeitNTWiss* 48 (1-2, '57) 101-110.

O. Kern (*Orphicorum Fragmenta*, Berlin, 1922) has overlooked not only a fragment but even the title of an Orphic writing. The scholia to Demosthenes preserved in Reiske's palimpsest Codex Bavaricus contain the following note (to Philip II): *kai gar ho theologos en tō prōtō tōn Stelitentikōn, kata gar tōn agōnizomenōn hoi stephanoi*. The name of "the theologian" must be a description of Orpheus. The scholion informs us therefore that there existed

at a time before A.D. 500 an Orphic writing under the title *Stelitentica*. The work was probably composed at the beginning of the second century A.D. or even later. The Orphic saying mentioned reminds us of 1 Cor 9:25 and may help to solve a difficulty which has been felt by all interpreters of 1 Cor 9:24. How was it possible, it is asked, that Paul should have used the analogy of a race where only one can be the winner as an analogy for the life of all Christians? The Orphic testimony strongly supports the view that Paul's main interest there centers around the training for the race, and not the race itself.—J. Bz.

339. N. FLANAGAN, "Messianic Fulfillment in St. Paul," *CathBibQuart** 19 (4, '57) 474-484.

Paul's theology consists in a full and profound understanding of what Christ as the risen Messiah has brought to the world and to Christians as the Messianic people. In Acts Paul preaches to the Jews to convince them from the Scriptures that Jesus was the Messiah. In his Epistles, however, Paul changes the emphasis and presents the glorified Messiah, who, in union with the Father and the Holy Ghost, works a new spiritual creation. All is new: a new Messianic period; a new creation, the Mystical Body; a new circumcision, baptism; a new law, love, completing God's covenant with the Jewish people. The cause for all this newness is Christ's Resurrection which enthrones Him as the Messiah, possessing now the full powers of the Son of God, especially those of sanctification. The "mystery" of Christ's powers of sanctification, hidden from the OT Jews, is the union of all men in Christ, and in Christ with God. This is the meaning of the Messianic people, the Church. Christians are all the people whom God has accepted, God's own people. This union of all believers is neither Jewish nor non-Jewish, but a *tertia gens*. The main elements in effecting this union are faith and baptism, and it is the latter that Paul emphasizes for justification. Paul describes the nature of this union in terms of the union existing in a plant, in a building, in marriage, in the human body, the fourth comparison being his most famous. There is but one sad feature in the growth of OT Messianism: the people who prepared the way for it failed to recognize it when it came, but they too will eventually enter the union, spurred on by a holy envy of the lot of the Gentiles.—A. B. B.

340. B. HÄSLER, "Sprachlich-grammatische Bemerkungen zu Gal II 6," *Theol Lit Zeit* 82 (5, '57) 393-394.

Supports Zahn against Heussi: no conclusion can be drawn from the tense of *ēsan* regarding the reality of Peter's sojourn and death in Rome.—R. N.

341. J. JEREMIAS, "Presbyterion ausserchristlich bezeugt," *ZeitNTWiss* 48 (1-2, '57) 127-132.

The word *presbyterion* in Susanna 50 Theodotion (*varia lectio*) conveys the meaning *Ältestenwürde*. This meaning we also find in 1 Tim 4:14. The genitive is a *genetivus finalis*: "for the conferring of the *Ältestenwürde*."—J. Bz.

342. A. M. LA BONNARDIÈRE, "L'épître aux Hébreux dans l'oeuvre de saint Augustin," *RevÉtudAug** 3 (2, '57) 137-162.

A complete table of the citations of Heb in the works of Augustine with commentary on methods and conclusions. Taking the works in strict chronological order, it is clear that Augustine never questioned the canonicity of Heb, but after 411, for unknown reasons (perhaps the result of his reading of Jerome's *In Isaiam*), he ceased to attribute the letter explicitly to Paul.—G. W. M.

343. M. LACONI, "Non rapinam arbitratus est . . .," *RivistBib** 5 ('57) 126-140.

The contrast between the behavior of Adam, who, though a creature, attempted to usurp divine prerogatives (*harpagmos*), and that of Christ, who, although God, emptied Himself (Phil 2:6), is acceptable. Other types of *harpagmos* are found in the OT: the pretensions of pagan kings to divine titles such as Assur (Zeph 2:15), Tyre (Ezek 28:1-10), Babel (Isa 14:12-15), Antiochus (Dan 11). Paul contrasts the humility of Christ with these insolent pretenders, whom he uses as types of the Antichrist in 2 Thes. It is possible, therefore, that the apostle is opposing the behavior of Christ to that of the Antichrist and Adam. Adam brought humankind to ruin; Christ saved it, but the Antichrist impedes its salvation. Adam and the Antichrist claimed and usurped titles and prerogatives not theirs; Christ annihilated Himself. Thus universal history from Adam to Satan, with Christ at its center, is embraced in one broad sweep.—C. S.

344. B. M. METZGER, "A Suggestion concerning the Meaning of I Cor XV. 4b," *JournTheolStud* 8 (1, '57) 118-123.

One of the more mooted texts in the NT is the statement in 1 Cor 15:4b that Christ was "raised on the third day in accordance with the scriptures." The *prima facie* meaning appears to be that the early Church and Paul had found in the OT what they regarded as a prophecy that the Messiah should be raised from the dead on the third day. There is however no hint here or elsewhere in the NT as to which passage in the OT was used thus in the primitive Christian catechism as a proof-text of Christ's Resurrection on the third day. Consequently expositors have differed widely in their suggestions of texts. Many passages in the OT which happen to include a reference to "the third day" have been proposed. In view of the unsatisfactory nature of these various proposals, the question may be raised whether it is necessary to take *kata tas graphas* as qualifying the entire preceding statement, *egēgertai tē hēmera tē tritē*, or whether it is possible to understand that the two phrases (*tē hēmera tē tritē* and *kata tas graphas*) are co-ordinate and separately qualify the verb *egēgertai*. In this case Paul would be saying two things about Christ's Resurrection: (1) that it occurred on the third day, and (2) that it was in accordance with the Scriptures. Thus it would be only His Resurrection and not His Resurrection-on-the-third-day which was regarded by Paul as foretold in the

OT. Furthermore, the emphasis on rising on the third day may be meant to convey the assurance that Jesus would be but a visitor in the house of the dead and not a permanent resident therein.—J. M. S.

345. D. MOLLAT, "Théologie paulinienne," *RechSciencRel** 45 (2, '57) 240-261.

A bulletin of five recent books and one article on Paul.

346. H. MUSURILLO, "The Style of St. Paul: Apropos of Brunot's *Le génie littéraire de saint Paul*," *TheolStud** 17 (2, '56) 219-223.

In discussing A. Brunot's monograph on the style and imagery of St. Paul, M reminds us that no adequate treatment of Pauline style can be attempted until we settle the problem of the origin of the Pauline corpus, the authenticity of the Pastorals and Eph, and the possibility of editorial dislocations, especially in Rom (possibly two letters), Phil (possibly two), and both Cor (possibly four letters recast). M further suggests a new approach to the problem of authenticity by the method of clausula-statistics. There are six predominant types of accentual clausulae in later Greek, numbered 0 1 2 3 4 5 according to the number of unaccented syllables allowed between the last two written accents of a colon. Paul's preference in Rom, Cor, Thes, Gal, Phil, and Col is for clausulae 1 and 2 (probably because these usually fit into the doxological endings, "in Christ Jesus," etc.). In Heb the preference is for endings 3 and 2; so also in 1 Tim; but in 2 Tim and Tit we return to a preference for 1 and 2. It is interesting to note that 1 and 2 Pt both show the same clausula pattern (namely 1 2 3 and 1 3 2 respectively), which is very similar to the pattern of the *Epistle to Diognetus* and the epistle of Clement of Rome. Further analysis of these endings (which were undoubtedly due to the oral style), even though they were not consciously attended to, may be of importance for the study of our early Christian literature.—H. Ms. (Author).

347. A. PENNA, "Testi d'Isaia in San Paolo," *RivistBib** 5 ('57) 25-30; 163-179.

The basis of Paul's quotations from Isaiah is the LXX. The text is nearer to the MT than to the Qumran MSS. Only six quotations agree word for word with the LXX, however. The divergences, where they appear, are due to one or more of these factors: adaptation of the text to its new context, quotation from memory, amalgamation of one or more texts. The apostle either quotes the text according to its literal interpretation in its own context, or he rises from a particular to a general application (Rom 2:4; Isa 52:5). The application may be suggested by the text itself (Isa 65 and Rom 10:20); it may be an outright accommodation (Rom 10:15; Isa 52:7). Notwithstanding undeniable similarities due to Paul's own education, this exegesis is radically different from that of the rabbis. It works in function of the new Messianic era and is in no way bound within Jewish horizons. It is no less removed from the Qumran exegesis tied to the Law. NT exegesis spiritualizes and

Christianizes the OT texts to justify the work of Christ as the fulfillment of the old prophecies based on the immutable principles of divine providence.—C. S.

348. W. PROKULSKI, "The Conversion of St. Paul," *CathBibQuart** 19 (4, '57) 453-473.

In his conversion Paul saw Christ, in flesh and glory, and regarded this appearance as a command to teach and convert. But how explain the vision? *Tot sententiae quot homines*. Most seek the cause within the soul of Paul himself. These critics, depending on viewpoint, may be divided into four groups: intellectuals, moralists, historians of religion, and psychologists of religion. All Catholics and many non-Catholics regard the conversion as a true miracle. But here again, how explain the miracle? G. Ricciotti cites Paul's own words: "I was overpowered by Christ Jesus" (Phil 3:12). Since no satisfactory explanation has been given so far, all possible solutions should be explored. One aspect of the problem has seemingly been overlooked. Most agree that Paul was a mystic, but when he achieved mystical union with God is disputed. His conversion at Damascus was in fact his first great mystical experience. Proof of this is derived from (1) texts and testimony of Paul himself, which lead to a clear concept of his spiritual condition at the moment he was in Damascus in relation to the Law, prayer, and the Messiah; (2) a thorough investigation of what the sources (the relevant passages in the Epistles) tell us about the event there; (3) an understanding of what a truly mystical vision is.—J. L. S.

349. C. E. RAVEN, "Christ in the mind of St. Paul," *Listener* 58 ('57) 276-277, 313-314, 352-353, 394-395, 437-438.

The Jewish co-author of *Jesus in the Background of History* (London, 1957) attributes Jesus' transformation from noble Jewish idealist to universal Savior, to the "fertile ingenuity and fiery enthusiasm of Paul of Tarsus." Yet Paul was no Hellenist, syncretist, or even originator. His whole life, mirrored in his Epistles—by no means the coherent whole imagined by the Paulinists—is one of gradually deepening discipleship. Even after the overwhelming experience on the Damascus road, this Pharisee of the Pharisees came but slowly to full realization of life in Christ. At first he preached Christ in terms of Jewish thought-forms: thus Thessalonians presents Christianity in crude Semitic apocalyptic imagery, readily misunderstood. A second phase, heralded by previous mistakes at Philippi (unchristian standing on his dignity) and Athens (playing to the philosophers) began at Corinth in A.D. 50, when he preached "Christ and him crucified." Christ now becomes for Paul the *mystery*, full revelation alike of God's real nature and man's relation to Him. Discarding OT concepts of God as omnipotent Lord and Designer, Paul saw Him as creative love, Father of our Lord Jesus Christ, ever in Christ meeting and perfecting His children, His Spirit giving them hope of final completion (Rom 1-8). For man himself, neither pagan virtue nor Jewish commandment, but faith, hope,

and charity (1 Cor 13:13) were now the true and eternal qualities. Not a literal second coming nor supernatural transformation, but *in Christ* was Paul's final word—the universal, integrating power of Christ leading men here below to selfless life in the fellowship of the one Spirit. All this was the fruit, not of synthesis nor imagination, but of fuller discipleship.—G. G.

350. G. SCHILLE, "Der Autor des Epheserbriefes," *TheolLitZeit* 82 (5, '57) 325-334.

Neither from the expression "the holy apostles" (Eph 3:5), nor from the fact that Eph contains gnosticizing views and images, nor from the relationship of Eph to Col is it proved that Eph is "deutero-Pauline." The principal grounds on which this work differs from the genuine Pauline Epistles are to be seen in its peculiar catechetical situation. That is the foundation for the thesis that Eph can be genuine. This does not mean that it must be. Still, criticism must rethink its previous arguments. [The author refers several times to his dissertation, *Liturgisches Gut im Epheserbrief* (Göttingen, 1953).]—J. Bz.

351. M. SMITH, "Pauline Problems. Apropos of J. Munck, 'Paulus und die Heilsgeschichte,'" *HarTheolRev* 50 (2, '57) 107-131.

Six pages and a lengthy footnote present a summary of Munck's book. In general one may object to M's view of Paul that it is incredible that the apostle should have so badly botched the presentation of his case that M needs over a hundred pages of closely printed exegesis to explain what Paul meant. And it is unlikely that all the major scholars of the past century misunderstood Paul. While M explains the error of previous scholars as due to their dating of Acts in the second century, M himself is vulnerable in his chronology, for he must suppose that the writer of Acts in the first century had forgotten the significance of the council, had false notions of the history of the Judaizing movement and of the function of the Jerusalem community. From a detailed study of Gal 2:1-10 one sees that M imposes his theory on the facts. Thus he is wrong in holding: that Gal 2:1-2 does not refer to the council of Acts 15; that Paul did not seek the approbation of the Jerusalem leaders; that there was no widespread Judaizing movement with some support in Jerusalem; that Paul and the columns agreed upon a geographical division; that Paul did not circumcise Titus. With regard to the development of Christianity, M errs in portraying Jesus as non-Jewish in His attitudes, because M fails to appreciate the diversity in Jewish circles which existed before A.D. 70, as is shown by the Qumran community. Furthermore, in the early Church a great variety existed, and it is wrong to portray the Jerusalem community as homogeneous and speak of it as "*das Judenchristentum*." The source of this false viewpoint is the uncritical acceptance of Acts' picture of Paul as *the* apostle to the Gentiles. All these considerations militate against M's thesis, but he has shown that we must restudy Paul's concept of his gospel and his work. In doing so one must define his relations to the Jerusalem leaders and to the eschatological program.—J. J. C.

352. R. McL. WILSON, "Coptisms in the Epistle to the Hebrews?" *NovTest* 1 (4, '56) 322-324.

J. Héring's suggestion in *L'Épître aux Hébreux* that certain Semitisms in Heb may really be Coptisms, especially if the author were an Alexandrian Jew (Apollos?), is unlikely, for a Jew would hardly be influenced by Egyptian as much as by the Greek of the LXX. Moreover, obscure as they are, the beginnings of the Coptic language cannot be placed in the first century A.D. As for Hellenistic Greek in general, J. Vergote's idea of an affinity between Egyptian and Hebrew-Aramaic in syntax and modes of thought might help explain Egyptian influence in the papyri and Semitic influence in the NT itself.—G. W. M.

1 Cor 7:36-38, cf. § 303.

CATHOLIC EPISTLES, APOCALYPSE

353. E. Lohse, "Glaube und Werke. Zur Theologie des Jakobusbriefes," *Zeit NTWiss* 48 (1-2, '57) 1-22.

James is really not a letter at all, but a kind of manual of Christian ethics, written by a man of the second or third century A.D., perhaps in Syria. James the brother of the Lord cannot be the author, because the author employs figures and playing on words that remind one of the OT according to the LXX, and his thought process corresponds to that of the "diatribe." Since a literary work and not a letter is in question, we must also reject the "secretary-hypothesis." The reason is that literary works are composed by the author himself, dictated verbally to a scribe or written in one's own hand. The work has been ascribed to James the brother of the Lord because he more than anyone else was eager to acquire Christian perfection.—J. Bz.

354. L. W. BARNARD, "The Judgment in 2 Peter iii," *ExpTimes* 68 (10, '57) 302.

The idea of a world conflagration at the last judgment, in 2 Pt 3 and in the Qumran Thanksgiving Psalm 3, is an example of Iranian influence on Jewish thought.

355. W. G. KÜMMEL, "Der Text der Offenbarung des Johannes," *TheolLit Zeit* 82 (4, '57) 249-254.

Review of J. Schmid, *Studien zur Geschichte des griechischen Apokalypse-Textes*, Part II (Munich: Zink, 1955-56). "All further investigation of the text of Apoc will have to build upon Schmid's basic and in many respects also definitive research."—J. Bz.

356. F. MONTAGNINI, "Apocalisse 4:1-22:5: l'ordine nel caos," *RivistBib** 5 ('57) 180-187.

The Apocalypse consists of three septenaries and two series of visions, hymns,

and symbolic actions describing the struggle of good against evil and ending with the complete victory of the former symbolized by the heavenly Jerusalem. The septenaries—seven seals 6:1-8:1, seven trumpets 8:2-11:19, and seven cups 16:1-21—represent the hidden decrees of divine Providence, known only to the Lamb (5:3, 5, 7-8); the history of man is completely dominated by Christ. Chapters 12-14 and 17-21 describe the execution of these decrees. Apparently there are two sets of visions and hymns; really there are three, corresponding to the three septenaries: the heavenly silence 8:1, chs. 12-14, and chs. 17-21. This structure is based on the principle of concentric circles by which a dominant idea is taken up by the author again and again until it is completely analyzed and described. Apoc is a theology of history based on three principles: (1) history is a mystery known only to God and entrusted to Christ; (2) it has as its law the triumph of good over evil; (3) but this victory is won through dangerous battles against evil.—C. S.

357. L. STEFANIAK, "Mulier amicta sole (Apoc 12, 1-17)," *RuchBibLit** 9 (4-6, '56) 244-261.

A Marian interpretation of Apoc 12:1 ff. (Pius X, Mitterer, Bonnefoy, Leal), though popular in recent years, has little support in early exegesis and is difficult to reconcile with the entire context. More in keeping with both is the ecclesiological interpretation (Hippolytus, Bede, Dabrowski), though this too has had its adversaries (Lortzing, Sickenberger). Several recent authors (Bousset, Sickenberger, Kosnetter) have revived Augustine's proposal that the woman refers to Israel, while others (Scheeben, Lortzing, Fonck) have combined the Marian and ecclesiological interpretations. The literal and fuller senses, however, seem to demand a synagogal-ecclesiological interpretation.—J. C. J.

358. A. TRABUCCO, "La 'Donna ravvolta di sole' (Apoc 12). L'interpretazione ecclesiologica degli esegeti cattolici dal 1563 alla prima metà del secolo XIX," *Marianum** 19 (1, '57) 1-58.

The dominant trend of three centuries of Catholic exegesis on Apoc 12:1 ff. has been to interpret the passage in an ecclesiological sense in general, with particular differences of application to various phases of the history of the Church.

BIBLICAL THEOLOGY

359. A. W. ARGYLE, "'Outward' and 'Inward' in Biblical Thought," *ExpTimes* 68 (7, '57) 196-199.

F. Gavin, in *The Jewish Antecedents of the Christian Sacraments*, declares that the distinction between the "outward and visible" and the "inward and spiritual" is characteristically non-Jewish and is derived from a dualistic ideology. The use made of this statement in current discussions on the sacraments necessitates a closer examination of its validity. Hebrew thought, unlike Greek,

did not set the outward and physical in radical opposition to the inward and spiritual, but on the contrary regarded man as a psycho-physical unity. Nevertheless, the Hebrews did emphasize the distinction between the outward and inward in human personality and conduct. In the OT this distinction operates in three forms: (1) the distinction between outward appearance and inward character (1 Sam 16:7); (2) that between outward acts and inward motives (Gen 4:3 ff., etc.); and (3) that between physical disease and moral evil (Job; Isa 53:9 f.). The distinction between outward and inward becomes even more emphatic and important in the NT, and its origin lies in the OT, not in Greek thought. Key sayings of Jesus are found in Mk 7:1-23, the Sermon on the Mount, and Jn 9. Paul explicitly applies the distinction to the sacraments in 1 Cor 10 and Col 2:11, as does Peter in 1 Pt 3:21.—L. J. O'T.

360. G. BERTRAM, "Praeparatio evangelica in der Septuaginta," *VetTest* 7 (3, '57) 225-249.

The LXX is a translation of highly diversified biblical material composed over a period of about a thousand years. Yet the LXX has a unity of its own, given it by the Jewish-Alexandrian community of the Diaspora in Egypt. The scribal school, coming into ever greater prominence at this time, formed the mentality of this community in exile. The LXX is thoroughly Jewish and Hellenistic, the distinctive marks of each culture having been preserved in the translation. Jewish monotheism has not been hellenized in the LXX; nor has Judaism, howsoever narrowed through interpretation by the Synagogue, been severed from its Greek environment.

A third, and distinctive, characteristic of the LXX is its treatment of the Messianic theme. More than anything else, this treatment, whether direct or indirect, justifies us in calling the LXX a *praeparatio evangelica*. As examples we could cite the translation of *'ebed* by *pais*, thus providing the groundwork for the future emphasis upon divine Sonship in Christology, the importance of the LXX *logos*, whose strongly personalized delineation provides a basis for the *logos* Christology of the NT. The LXX has also assisted the transfer of Yahweh's OT names and titles to Christ in the NT, especially in the NT application to Christ of such divine titles as *kyrios* and *pantokratōr*.

As a Greek-Jewish translation which never lost either its Hellenistic character or its authentic Jewishness, the LXX has almost automatically and without conscious effort prepared the ground for the proclamation of the NT message in a Greek-speaking world. Therein lies its historical importance as well as its claim to be a true *praeparatio evangelica*. The adoption of the LXX as the Bible of the Christian Church eventually led to its repudiation by the Jewish community.—F. L. M.

361. B. R. BRINKMAN, "'Creation' and 'Creature.' I. Some texts and tendencies (excluding *Romans*)," *Bijdragen** 18 (2, '57) 129-139.

An examination of the meaning of *ktisis* (creation, creature) in the NT may

lead to a better understanding of the doctrine that Christ is the final cause of creation, especially through the famous pericope in Col 1:15 ff. It is Christ who is the "firstborn of all creation," but should we translate *ktisis* as "creation," "creature," or "creatures"? The notion of creation is applied to Christ only in Eph and Col, and in both it may possibly refer to the *new* creation. But we are to determine first whether *ktisis* refers to the universality of creation. Mk 10:6 and 13:9 refer to the act of creation and lie outside our enquiry. In Mk 16:15 and Col 1:23, where it is question of preaching the gospel "to every creature," *ktisis* is used in a particularized sense of all mankind. 2 Pt 3:4 need not necessarily be taken of the universe in a collective sense, while Apoc 3:14, "the *archē* of the creation of God," refers to Christ but perhaps presupposes a knowledge of Col 1:15-17 itself. With Spicq we may understand the phrase "not of this creation" in Heb 9:11 to mean "not of this order of the creative process," with the emphasis on "this" in opposition to *kosmikon* ("this-worldly") in Heb 9:1. The context here limits the meaning of *ktisis* by shifting from the cosmic to the moral order, as occurs also in the book of Wisdom. Thus the NT texts, with their background in the LXX, prefer a usage of *ktisis* which avoids the simple universalizing connotation which we are apt to give the expression and adopts a particularizing sense. After coming to similar conclusions from an examination of the word in Romans, we shall have to revise our understanding of the universe of Col 1:15 ff. by removing from it our static universalism and recognizing its dynamic movement and its center, which is Christ.—A. A. C.

362. W. H. BOGGS, "Faith Healing Cults," *Interpretation* 11 ('57) 55-70.

Based on a larger work, *Faith Healing and the Christian Faith* (Richmond: John Knox Press, 1956), this article discusses the deviations from Bible teaching of modern faith healing cults. The theological assumption on which faith healing rests is the belief that God wills perfect health for everyone. Rejecting faith healing as unscriptural and false and its practices as magical does not preclude a positive Christian philosophy of health which would emphasize man's efforts to understand the laws of health and the laws of mind-body relationship which have their origins in God's work of creation.—W. P. K.

363. C. BREEN, "The Bible and the Liturgy," *Furrow** 8 (7, '57) 452-459.

We fail to view the Bible in its true perspective if we allow its close relationship with the liturgy to escape our attention. The liturgy is a commentary on the Bible. Examples prove this. History argues more potently, for it does not permit us to separate the inspiration of the sacred books from the Jewish liturgical tradition into which they came. However, the strongest argument for the intimate unity of Bible and liturgy lies in penetrating the word of God itself. The fullness of this word we discover in God communicating and man responding with warm worship.—W. D. I.

364. N. CAMILLERI, "Los habitantes del infierno eterno," *Didascalia** 11 (7, '57) 410-415; "Algunos problemas particulares sobre el infierno eterno," (8, '57) 474-480.

Analysis, for catechetical use, of the NT texts that deal with the fate of the damned, and a discussion on the nature of hell.

365. Y. M. J. CONGAR, "In the World and not of the World," *Scripture** 9 (6, '57) 53-59.

The Pauline doctrine of detachment from the things of this world suggests practical norms of lay spirituality for the present day.

366. N. A. DAHL, "The People of God," *EcumRev* 9 ('57) 154-161.

The Church in its very concept implies the assembled people of God, a gathering of believers, not a mere association of individual believers, since God incorporates believers into His people. *Ekklēsia* adds to *laos* the idea of assembly, since only by gathering for the preaching of the word and the celebration of the sacraments does the Church exist as the eschatological community already appearing on earth, assembled before God in the name of Jesus (although *ekklēsia* can signify the Church even when not gathered).

The NT dichotomy between *laos* and *Israel* on the one hand and *ethnē* on the other preserves the OT duality between Israel and the Gentiles. It also emphasizes the fact that justification by faith aggregates the Gentiles to the remnant of Israel, thus constituting the new people of God. Emphasis on the social aspects of justification should banish all merely human conditions for Church fellowship. Concentration upon justification as inseparable in the NT from the activity of the Holy Spirit in the Church should reveal the fruitfulness in charity of the life of the Church. Thus each member church of the World Council would regain more of the unity between the Church, justification, and life in the Spirit, since individual spiritual experience should be in organic contact with the Church. Where *laos theou* in the NT does not involve the relation between Jews and Gentiles, as in 2 Cor 6:14-7:1 and elsewhere, the Christian Church should not disregard the special privileges accruing to God's people. In Rom 5 Paul warns against exclusiveness, and in Rom 9-11 he emphasizes the salvation of the Jews through the Gentiles. The Pauline concern that the Gentile churches help the saints in Jerusalem should be the prototype of ecumenical thinking and inter-church aid.—J. F. Br.

367. P. DE HAES, "Gloria Dei in Novo Testamento," *CollMech** 27 (5, '57) 485-490.

God, manifested in His majesty and power, the "glory of God," is the foundation of the *Heilsgeschichte*. Communicated in the Incarnate Word to the faithful as a glory, inchoatively possessed but to be perfected by the free cooperation of each, this glory "given to God" consists precisely in accepting God

communicating Himself to us. Thus the basic paradox of Christianity: to receive God is to give glory to God.—D. J. F.

368. J. DELORME, "Morale et Écriture Sainte," *AmiCler** 67 (13, '57) 193-205.

A bulletin of twenty-two recent books of which seventeen are directly concerned with the NT.

369. E. DINKLER, "Hans von Sodens Vorträge und Aufsätze," *TheolLitZeit* 82 (4, '57) 253-256.

Review of H. von Soden, *Urchristentum und Geschichte, Gesammelte Aufsätze und Vorträge*, ed. by H. von Campenhausen, vol. II (Tübingen: Mohr, 1951-56). The publication is "highly important for historical and theological research outside Germany, because the essays take up not only 'German' questions in the light of history, but ecumenical problems of the past and of the present."—J. Bz.

370. P. DONCOEUR, "Bible et Liturgie," *Études** 294 (1, '57) 95-105.

The biblical and liturgical movements are inter-related. If priests endeavor, under the influence of modern vogues, to present a liturgy stripped of its scriptural substance, they will fall into the decadent and anachronistic liturgical fadism which was the plague of the movement in years past. On the other hand, if the biblical scholars are deluded into giving the people learned exegesis and extensive allegorical interpretation in place of the substantial word of God, they will fail in their essential task of providing solid nourishment for the faithful. [English trans., *Worship* 32 (2, '58) 89-100.]—P. J. R.

371. C. J. DUMONT, "Documents: A propos de la 'Primauté de Pierre,'" *Istina** 4 (1, '57) 92-112.

Following up an exegetical discussion on the primacy of Peter in *Istina* 2 (3, '55), this report presents extensive quotations from reviews of the original discussion; namely, those by G. Kretschmar in *EcumRev* 9 (1, '56) and M. Boutier in *Foi et Vie* (1957). In addition the report includes Bishop Cassian's detailed answer to Benoit's arguments in the original debate. B had denied that a hierarchal primacy was attached to Jerusalem in NT times, and C comments on this rejection. C also argues against B's exegesis of many NT passages concerning Peter.—G. W. M.

372. B. FRAIGNEAU-JULIEN, "Le Sacrifice du Christ et le Sacrifice de l'Humanité selon Scheeben," *RechSciencRel** 45 (3, '57) 361-395.

The present study will attempt (1) an explanation and criticism of Scheeben's concept of sacrifice, and (2) a synthetic résumé of the relations existing between ritual and interior sacrifice.

(1) Scheeben feels that the current conception of sacrifice, when compared with the views of Saints Augustine and Thomas, is too narrow. The honor rendered to God by sacrifice does not consist essentially in the acknowledge-

ment of His sovereignty through the destruction of the object offered, but in the ordination of the creature to the honor and glory of God with a view to uniting the creature to God. With the advent of sin sacrifice receives a new meaning: sin has denied the gift of self to God, and hence sacrifice expresses the expiation of sin and the desired restoration of man's alliance with God.

As priest Jesus is both the altar and the sanctifying fire of sacrifice. He is the priest who enters into the true sanctuary because He conducts man to intimate union with God. His sacrifice is perfect, not only because it is a *res consecrata in se*, but also a *res consecrans alios*. The sacrifice of Calvary is virtually continued in heaven through a double alteration of the Victim, i.e., the perpetual intercession of Christ and the glorification of His body. Christ exercises His priesthood in heaven because He is exercising it on earth through the sacrificial activity of His priests in the Mass. Through the Mass the Church makes Calvary her own, and Christ makes the Church His own. Scheeben is truly original in identifying the consummation of Christ's sacrifice with the sacrificial alteration, a transformation which is therefore essentially perfective. He is, however, somewhat inaccurate in the interpretation he gives to the sacrifices of the OT, and he manifests a certain bias in interpreting those sacrifices in the light of his own theories. Furthermore, he is inconsistent with his own principles in that he fails to exploit in a completely sacramental manner the relation of the Eucharist to Christ's sacrifice. Had he done so, he would have felt no need to suggest a new oblation in heaven, but would have made all depend on the present oblation of the Church which derives its reality from the unique oblation accomplished on Calvary.

(2) By way of summary of the concepts of ritual and interior sacrifice: The ritual sacrifice is essentially ordered to the interior sacrifice of humanity as to its proper end, the relation between them being such as to demand definition in terms of sacrament, for the visible is the sacred sign of the invisible sacrifice. Christ's sacrifice is not only the visible, but also the efficacious sign of the interior sacrifice which humanity ought to make to God in each of its members. In choosing the path of suffering and death as the mode of His return to God, Christ, who was not subject to death, substituted Himself for humanity which was so subject, and in the destruction of His mortal body effectively destroyed that for which His flesh and blood were the efficacious sign, sin. Thus the application to the Eucharistic sacrifice of the concepts of interior sacrifice and of sacrament allows us to construct a harmonious synthesis of the theology of the cross, the Mystical Body, and man's final end, because the Eucharist, under its double aspect of sacrament and sacrifice, unites man to the glorified Christ with whom man must ultimately be conformed in the beatific vision and the resurrection of the body.—E. R. C.

373. P. GRECH, "Protestant theories explaining the Redemption," *TheolDig** 5 (3, '57) 183-188.

[Digest of "Theoriae ad explicandam redemptionem apud protestantes recentiores in Anglia cum doctrina catholica comparatae," *Doctor Communis* 8

('55) 77-113.] All modern Protestant theories of the Redemption are in varying degrees reconstructions of the classical theories of Anselm or Luther or Calvin. Despite the sincere efforts currently being directed at a newer synthesis, Protestant theologians still labor under the difficulties inherent in Protestantism, e.g., the reliance on subjective norms of interpretation and the absence of a divinely constituted authority.—R. J. C.

374. R. HEDDON, "Angels in Scripture," *LifeSpir** 12 (135, '57) 112-118.

Description of the appearance and role of the angels in various books of the OT and the NT.

375. A. M. HENRY AND M. J. LE GUILLON, "Un débat sur L'Eucharistie; à propos de l'ouvrage du professeur F. J. Leenhardt: *Ceci est mon corps*," *Istina** 2 ('56) 210-240.

F. J. Leenhardt asserts that according to the divine intention, as perceived by faith, the words of consecration of the Eucharist do not affect the bread, but merely express the will of Jesus to give the bread as His body. It is a sacrifice in the sense that it is included in the sacrificial thought embracing the life and death of Jesus. It is efficacious because it depends exclusively on the action of Christ sovereign over His creatures. Faith accepts this institution as continuously efficacious; from the sacrament comes a communication of life.

A. M. Henry criticizes L's theory for neglecting classical philosophy in his metaphysical discussion. Its exposition of the nature of reality appears to be mere nominalism. God cannot change; if the bread does not change, the words of consecration signify nothing. The whole tenor of Scripture witnesses to the fact that when God speaks an effect outside of Himself is produced. The grace of the sacrament is not merely an extrinsic offering of love effective in a sort of Pelagian sense. The way of truth is found in the tradition of the liturgy, which is a living and formative norm. It is poor exegesis, based on false philosophy, to neglect this living voice in interpreting the meaning of a fact like the "real presence" in the Eucharist.

M. J. Le Guillon thinks that the article "Eucharistie" in the encyclopedia *Catholicisme* by J. de Baciocchi influenced L, though he did not penetrate its meaning. "Le mystère eucharistique dans les perspectives de la Bible" by the same author, in *NouvRevThéol* ('55) 561-580, shows that the Eucharistic dogma is not a matter of philosophical speculation. Its biblical relationships make this clear. Each day the Mass is a new expression of Calvary. The sacramental actuality of the unique sacrifice is only possible by means of the sacramental presence of the only perfect victim, Jesus Christ. If rational interpretation of experience were to be the last word, there could be no question of transubstantiation. The last word belongs exclusively to the creative Word which expresses itself humanly in Jesus Christ. He makes to exist as His body that which He once created as bread; the *substantia* of the bread has become that of the body. To deny this dogma is to depend more on scientific reasoning

than on the power-laden Word of the Lord. The OT witnesses that it is the sacrifice which testifies to man's reception of the Word in faith and God's ratification. At the Last Supper and the Cross the plenitude of the Word is affirmed in the sacrifice of Christ. The sacramental sign is related to the Word of God in the sense that in it Christ realizes precisely that which He announces. Baciocchi shows the organic connection between biblical, dogmatic, and theological affirmations. The Church and her theologians wish to safeguard the Scripture: "This is my body." Expressions such as "Eucharistic species" and "substance" are not used for the sake of Greek philosophical categories, but to attain true realism in penetrating the Word of God as it is given in the Church.—J. L. M.

376. A. JANKOWSKI, "Novi et aeterni Testamenti," *RuchBibLit** 10 (3, '57) 169-179.

Diathēkē (covenant) is a fundamental notion in the OT. A victim's blood was used in the covenants of Abraham and Moses, which were only a "shadow of the good things to come" (Heb 10:1), foretold so forcefully by Isaiah, Jeremiah, and Ezekiel. Christ, sealing the New Covenant with His own blood, brought the Old Covenant to perfection by fulfilling it. Heb 9:15-18 shows another aspect of *diathēkē*: while in v. 15 it means "covenant," in v. 16 its obvious meaning is "testament," the sense which it has in the formula of consecration. 2 Cor 3:6 calls the apostles the ministers of the New Testament, and 3:14 refers to the reading of the Old Testament. The notion of testament was applied to the books describing the historical facts about the covenant. Application of the notion to books cannot restrict its meaning, because Christ continues to be with us both in the written NT and in the shedding of His blood on our altars, "yesterday and today and the same forever" (Heb 13:8).—J. C. J.

377. C. KEARNS, "Theology and the Bible," *Furrow** 8 (8, '57) 513-521.

For effective pastoral care of souls, the priest must employ both dogmatic theology and Sacred Scripture. The two cannot be divorced and still bear fruit. Theology alone proves too abstract. We need Sacred Scripture to concretize the truths of dogma. The seminarian must be trained early to make Scripture a part of himself by reading and meditation; philological and critical study do not suffice. The ordained priest, using theology as his basis, must continue to expand his knowledge of Scripture, for in its "many-sidedness" and "vitalising power" we find its pastoral value.—W. D. I.

378. G. E. LADD, "Eschatology and the Unity of New Testament Theology," *ExpTimes* (9, '57) 268-273.

In spite of such weighty names as C. H. Dodd, and E. Dinkler, we may find some support from E. Stauffer's position to suggest the thesis that eschatology provides a basic unifying structure for NT theology. Specifically, (1) the apocalyptic structure of two aeons is basic for the theology of the Synoptics, of

Paul, and also of John; (2) there is a contemporizing of eschatology in all three strata of NT theology; and (3) this contemporizing in each case is to be understood as an anticipation, genuine though partial, of the future eschatological consummation. In other words, the main themes of NT theology are fundamentally eschatological in character, not Platonic or Gnostic.—J. M. S.

379. R. LARRALDE, "En torno al Misterio de Cristo," *VirtLct** 15 (60, '56) 363-372.

The mystery of Christ is the mystery of the Incarnation. Here are presented the fundamental threads running through the thought of the Greek fathers concerning this mystery. Christ's Incarnation has a Trinitarian structure. There is in Christ the most perfect unity due to His personal identity. As the Persons in God are ineffably compenetrated without being confused, so the two natures of Christ are united in His person. The Incarnation has as a consequence Christ's headship with regard to the whole of creation, the recapitulation of all things in Christ. Above all the Greek fathers have seen in the Incarnate Word, the Creator-Word who regains His own heritage. He recovers it, since, in the meanwhile, the cosmic catastrophe of sin had taken place. The recapitulation of all things in Christ is the great desire of the Father.—J. Ho.

380. S. LYONNET, "La méditation des Deux Étendards et son fondement scripturaire," *Christus** 12 ('56) 435-456.

The Ignatian meditation on the "Two Standards," a central part of the Spiritual Exercises, embodies a profoundly biblical theme. Though St. Ignatius did not refer to the devil by the usual biblical name for him, he most often used the phrase "the enemy of human nature," which sums up the biblical picture of Satan. The OT avoids presenting the devil as the adversary of *God*, in order to shun any appearance of dualism, but makes him rather a public prosecutor in the court of Yahweh, hence the enemy of *man*. (Job. 1-2; Zech 3). The NT reflects this teaching in calling Satan "the devil," i.e. he who slanders men at the tribunal of God. For Paul (1 Thes 2:18; 1 Cor 12:7) he is a personal power opposing the salvation of the human race and blocking the apostle's designs. Thus Ignatius very aptly assigns as the aim of the "Two Standards" a warning against "the ruses of the evil one."

The NT informs us also of the tactic of Christ, especially in the account of the temptation in the desert. The triple temptation of Christ is paralleled by the threefold temptation in the meditation of Ignatius. Having received the Messianic investiture of baptism, Christ was faced with the momentous choice between the Messianic way of God, "a folly for the pagans . . .," and the false way suggested by human reason. Christ answered Satan by invoking the word of God, because He had come to establish the kingdom of God. The adversary, unmasked, was overcome, but Christ would have to renew continually this initial refusal to enter into the ways of Satan whither the people and even His disciples would draw Him. Hence His refusal to give any other "sign" save

that of the prophet Jonas (Mt 12:38-40), His flight after the multiplication of loaves (Jn 6:15), and the defection His promise of the Eucharist provoked (Jn 6:66, 70). Hence also His severe reprimands to the sons of Zebedee (Lk 9:55) and to Peter (Mt 16:22).

Such a temptation, therefore, remains the typical trial of the Christian who wishes to work with Christ for the extension of the kingdom. The account of the temptation also helps explain this opposition between the ways of the Father and those of man. The three citations from Deuteronomy quoted by Christ against Satan recall the forty-year sojourn of the Israelites in the desert, itself a long "temptation" in which God tried the faith of His people to prove as in the episode of the manna, that He alone was sufficient for them. Christ's response in the desert is a profession of total abandonment to God, a prelude to the ultimate abandonment of the Cross. Wealth and poverty, and all that they connote in the "Two Standards" as in the Gospel, thus represent the human means and the divine means towards the establishing of God's kingdom.—A. F.

381. J. C. MARGOT, "L'apostolat dans le Nouveau Testament et la succession apostolique," *VerbCaro* 11 (43, '57) 213-226.

Referring to the apostolate in the NT, we may find two categories of texts: sometimes the word *apostolos* signifies *envoyé*, sometimes it signifies *envoyé du Christ*. According to the second meaning the emphasis is put on the person who sends. The apostolic ministry is characterized by the intervention of the risen Christ, who no longer appears visibly, and by the testimony of the apostles who have established the basis of the Church once and for all. In its reactions against the Gnostics of the second century, the doctrine of the apostolic succession was developed. Moreover, the Church felt that the mere transmission of powers from one bishop to another was not enough to guarantee the true apostolic succession; therefore the canon was fixed. Thus, the authority of Scripture over tradition was ratified.—M. R.

382. M. MEINERTZ, "*Schisma und Hairesis* im Neuen Testament," *BibZeit** 1, (1, '57) 114-118.

The concepts of schism and heresy underwent a gradual evolution before they acquired the present well-determined definitions they have in canon law. In the NT they are not employed in a technical sense. In particular, schism in the NT differs greatly from the modern concept. It is employed literally in the sense of "tear" or "rent," and metaphorically with the meaning of "difference of opinions" or "strifes." But nowhere is the attitude of the Church against the synagogue even insinuated. The substantive *hairesis* is not found in the Gospels, but Paul employs it several times in a very definite sense: in Acts 26:5 and especially in the list of abuses which endanger the unity of the Church (Gal 5:20; 1 Cor 11:18-19), *haireseis* means "sects" or "divisions." 2 Pt 2:1 condemns *haireseis* in the modern sense of *sectae perditionis*. Later authors,

such as Ignatius of Antioch and especially Irenaeus, distinguish between *schismata* and *haireseis*, where for the first time their formal difference is found. —F. M. B.

383. P. E. Roy, "Eucharistie et histoire," *RevUnivOtt** 27 (4, '57) 253*-267*.

The message of newness that Christianity brought to mankind at the time of the Incarnation concerned the radical change in human nature that makes victory over original sin possible, i.e., the mystery of the divinization of man and the universe according to the economy of God's providence. This divinization takes place through the sacraments, especially the Eucharist, which therefore plays a role in human history. At the birth of the Church, Christ labored to communicate to all the spiritual nature of the kingdom, connecting it with His institution of the Eucharist. The apostles did not grasp the full meaning of His words in the Eucharistic Discourse in Jn 6 nor at the institution of the "sacrament of the kingdom" at the Last Supper. Comprehension came only after Pentecost. From then on the early Christians realized that the celebration of the Eucharist recalled both the Last Supper and the meals held with the risen Christ who remained present to them as a guarantee of their participation in the fullness of the kingdom to come. Thus the Eucharist had an eschatological character.

The history of the phrase *Corpus Mysticum* according to de Lubac shows also the connection between the Eucharist and the Church itself: "The Church is the Eucharist in so far as it bears its fruit." It was only with the later scholastic theologians that the eschatological and ecclesiological dimensions of the Eucharist were lost sight of. We must reinstate the full awareness that the Eucharist is at once a commemoration of Christ's death and Resurrection, a present possession of the kingdom, and an anticipation of the eternal Messianic banquet. By it we become ourselves the glorified body of Christ, and the material world also is glorified (cf. Rom 8:19-22) through Christ's choice of elements of it to be His Eucharistic Body. This glorification process constitutes the historical mystery of the Eucharist and of Christianity itself.—G. W. M.

384. G. Rozo, "El Sacerdocio de Cristo," *VirtLet** 16 (61, '57) 13-20.

Christ lives on earth not only in the Eucharist but through all His priests as well, and through them in the whole Mystical Body. Christ is fundamentally the eternal high priest anointed by His very divinity. The Word, begotten of the Father from eternity, since He is the Father's most perfect image and His most complete intelligence, is also His most brilliant glory. But in the divine life the Son, true God as He is, could not offer real worship to His Father, and that is why the Word was made flesh, fulfilling the three fundamental traits of the priesthood: (1) the special vocation which comes from God as Aaron's did (Heb 5:4-5); (2) the election from among his fellow men in their dealings with God; and (3) the fulfillment of the Redemption. Jesus is also King and Master who dominates the world and bears witness to the truth. He is victim as well,

not because of His union with the divinity, but through His voluntary embracing of sacrifice. The death of Christ gave the divine life to men, who then were made worthy of performing in some way, with Christ and through Christ, the holy priesthood (1 Pt 2:9). Although all the faithful have been chosen to constitute a priestly nation, only the disciples of Jesus and their successors are really priests in the fullest sense. To them, in some way, Jesus transferred His high priesthood, in order to pay the homage of honor and glory to God through them and to obtain the sanctification of His Mystical Body with them, as administrators of God's mysteries. Because the priest is thus one with Christ, personal sanctity is a duty incumbent upon him.—J. E. M.

385. H. ST. JOHN, "Hell and Heaven," *LifeSpir** 12 (137, '57) 196-204.

The scriptural and theological doctrine of final punishment for the unrepentant.

386. H. SCHLIER, "Über Sinn und Aufgabe einer Theologie des Neuen Testaments," *BibZeit** 1 (1, '57) 6-23.

What is the task of a NT biblical theology? Obviously, it is the investigation of the theological contents of the NT. (1) It deals directly with the NT as such, considered either as a whole, or as a group of isolated books. In the NT are found all the themes of dogmatic theology, but biblical theology should not presuppose a concrete philosophy or theology, or a developed dogma. (2) Biblical theology is a *theology* and not a historical study of primitive Christianity. It should study the theology of each separate NT book, but a unity must be discovered, to which the different theologies are subordinated. How can this unity be discovered? Not merely through philological and historical methods, but through a vision of the faith similar to that possessed by NT authors (*intellectus fidei*). This unity in NT biblical theology can be developed through a chronological, comparative study of each NT book or author, and then through a unified grouping of the material around one or several central NT themes, such as death and resurrection, the Church, faith, etc. There are obvious dangers in such a method, e.g., of subjectivism in grouping the entire NT around one theme without considering its articulations, and of being too abstract. A well-developed NT biblical theology should also take into account the relations between the OT and the NT, but at present this is a desideratum which cannot be fully carried out. Such biblical theology has enormous importance for theology. It not only benefits exegesis, but also illustrates the history and development of dogma, proposes new and vital themes to dogmatic theology, and controls its results.—F. M. B.

387. J. SCHMID, "Gott und die Geschichte," *Klerusblatt** 37 (14, '57) 217-220; (15, '57) 234-235.

S investigates the problem of theodicy among the Greeks as well as in the OT and the NT. The NT gives no answer to why we must enter the kingdom

of God through many tribulations (Acts 14:22). It is as little acquainted as the OT with a theodicy. The Christian does not have to ask why, because it is the will of the heavenly Father.—J. Bz.

388. R. SCHNACKENBURG, "Vom Ärgernis des Kreuzes," *GeistLeb** 30, (2, '57) 90-95.

The importance of the cross in the life of the Christian is emphasized by St. Paul especially in 1 Cor 2:2 and Gal 6:14. However the cross is not merely something to be contemplated and acknowledged as the sole means of salvation. We must take it up and carry it. The words of Lk 24:26 are as difficult for us to grasp as they were for Christ's contemporaries: "Did not Christ have to suffer these things, and so enter into His glory?" The "weakness" and "foolishness" of the cross are shown by Christ to be stronger than the power and wisdom of man. Paul's theology, which is centered on the cross, is based upon the sacrament of baptism in which we die with Christ.—N. F. D.

389. D. M. STANLEY, "What the first Christians meant by salvation," *Theol Dig** 5 (3, '57) 137-142.

[Digest of "The Conception of Salvation in Primitive Christian Preaching," *CathBibQuart** 18 (2, '56) 231-254. Cf. *NTA* 1 (1, '56) § 136.]

390. T. F. Torrance and C. F. D. Moule, "The Biblical Conception of 'Faith,'" *ExpTimes* 68 (7, '57) 221-222.

T claims that the essential point of his former article on biblical "faith" (*ExpTimes* 68 ['57] 111-114; cf. *NTA* 1 [3, '57] § 450) is mistaken in M's comment (*ExpTimes* 68 ['57] 157; cf. *NTA* 1 [3, '57] § 440). The article was limited to only one aspect of the expressions cited and was not meant to include every use of *pistis* in the NT. The polarity of expressions like "the faith of Jesus Christ" is perceived not so much in Paul's use of Greek grammar, but mostly through reference to his Hebraic background and thought. Thus the article does not affirm that our response to the gospel is the work of God's grace in us, but that our response of faith is grounded upon the faithfulness of God in Christ, through the faithfulness of Christ to God.

M in turn replies that he realized the limited scope of T's article; he states his own arguments that the main ingredient in the cited "polarized" expressions is our faith in Christ rather than Christ's own fidelity, and refers readers to the note on faith in Lightfoot's commentary on Gal.—L. J. O'T.

391. Y. B. TRÉMEL, "Man between death and resurrection," *TheolDig** 5 (3, '57) 151-156.

[Digest of "L'homme entre la mort et la Résurrection d'après le Nouveau Testament," *LumVie* 24 ('55) 33-37.] In the Epistles of Peter and Paul and in the life of the early Christians described in Acts, definite evidence can be found of a belief in an "intermediate eschatology." The conviction gradually

emerged in apostolic times that a person's conscious life perdures between death and the final resurrection of the body.—R. J. C.

392. P. VAN ESSEN, "Protestantism and the Virginity of Mary," *Marianum** 19 (1, '57) 79-89.

Protestant opposition to the doctrine of the virgin birth is of relatively recent origin. The original Reformers did not attack the traditional doctrine as some contemporary writers do, but they sowed the seed of future disbelief by emphasizing only direct mediation with God through faith in Christ alone. As a result, much Protestant theology has tended to minimize the role of Mary.—G. W. M.

The Holy Spirit

393. J. GOITIA, "La noción dinámica del *pneuma* en los libros sagrados," *Est Bib** 15 (2, '56) 147-185; (4, '56) 341-380; 16 (2, '57) 115-159.

[Part of a doctoral thesis written under the direction of M. E. Boismard and presented at the Catholic University of Friburg, Switzerland.]

I. The various meanings of *ruah* in the OT can be systematized from the point of view of the dynamic conception of the spirit. (1) *Ruah* is a physico-cosmological principle signifying wind (Gen 1:2, etc.), then the breath of Yahweh (Exod 15:8, etc.). This last meaning is found in the NT with greater precision (Jn 3:8; Acts 2:2). (2) *Ruah* is also a psycho-physiological principle in the OT (Gen 6:3 etc.), again with greater precision in the NT (Lk 23:46; Mk 15:37). (3) It is the dynamic principle which regulates divine providence, appearing with both a charismatic and an internal moral aspect (Gen 39:21-23; Dan 4:5; etc.). In the NT both aspects play a predominant role in Christ, whence they pass on to us to become the principle of the whole Christian life.

II. The notion of *pneuma* may also be studied in three periods of the life of Christ. (1) The *pneuma*, as was clear in the OT, fills with its force those who have to carry out some function in the salvific economy of Yahweh. This is also true in the case of John the Baptist, and to try to see in Lk 1:15 a liberation from sin and an infusion of sanctifying grace in the Baptist is to do violence to the text. A parallel study of Luke's account of the infancy of Christ and the OT contexts shows the same interpretation applicable in the case of Christ. (2) In the public life we always find the dynamic conception of *pneuma*, and specifically it helps shed light on Luke's passage regarding the sin against the Holy Spirit (12:10-12). Such a sin is referred to the power of God, to the *pneuma*, and since this power is the origin and source of divine forgiveness, it is clear that a sin against this power closes the door upon forgiveness. (3) The dynamic action of the *pneuma* acquires new meaning in the Resurrection. It is there the basis of the internal moral aspect of NT pneumatology, for the Resurrection is the center not only of the life of Christ, but also of all Christian life. An analysis of Rom 1:1-4 shows that Paul identifies *dynamis* and *pneuma*. The

pneuma, having worked continually through the life of Christ, confers upon Him the dignity of triumph in the supreme moment of the Resurrection. Through the *pneuma* Christ rose and by it He is constituted (*horizein*) Son of God because in the Resurrection the prophecy of Ps 2:7 is fulfilled (Acts 13:32-33); hence in the moment of His Resurrection Christ is constituted king of all the domains that belonged to Satan, and the divine sonship corresponds to this conception of supreme royalty. The NT texts that give Christ the title *kyrios* (Acts 2:29-36; Eph 1:20-23; etc.) confirm this interpretation more explicitly. Moreover, the apostles, who had believed mainly in the Messianic character of Christ, are led by the fact of the Resurrection and the infusion of the Holy Spirit at Pentecost to a full consciousness of the divinity of their Master.

III. Is the fact that the *pneuma* has a dynamic character and is the force of Yahweh in the OT and the force of the Father and of Christ in the NT a difficulty against the personality of the Holy Spirit? Opinions vary from complete denial of this notion in any NT text to affirmation of it in all texts that attribute personal actions to the *pneuma*. Even among those who prefer a middle way there is great diversity; F. Prat finds the doctrine affirmed in twenty-five texts of Paul, H. Bertrams finds it in only four. (1) After detailed analysis we conclude that the personality of the *pneuma* cannot be affirmed from the Synoptics nor from Paul. (2) The explicit doctrine may be found only in the Johannine writings. If we analyze the relationships between *ruah-pneuma* and *dabar-logos*, we find the Johannine concepts of *pneuma* and *logos* in accord with the OT traditions regarding *dabar* and *ruah*. Indeed it is only through the identity of the *logos* with Christ that John was able to pass to the explicit and formal enunciation of the distinct personality of the Holy Spirit. Both *pneuma* and *logos* complement each other and are inseparably united.—J. B. C.

394. G. J. SIRKS, "The Cinderella of Theology: The Doctrine of the Holy Spirit," *HarTheolRev* 50 (2, '57) 77-89.

In recent decades Christology has been the central theme of biblical theology, while the doctrine of the Spirit has been neglected. For such dogmatists as Barth, Brunner, and Heering, it is in the individual human personality within the Church that the impact with the Holy Spirit takes place. Going back to the NT, however, where the conception of the Holy Spirit is the central idea, we find that Christ brings the Spirit to men, but to the group rather than to the individual. According to Jn 15:26 the function of the Spirit is to teach, to recall the sayings of Jesus, and to lead the disciples to all truth. The object of His teaching is Scripture and the tradition about Christ. In this light the phenomenon of 'speaking with tongues' (Acts 2 and 1 Cor 14-16) can also be explained. "Speaking in other tongues" can be taken to mean expounding pericopes different from the traditional ones so that they point to Jesus. This unfamiliar procedure met with the disapproval of the hearers, as did Christ's own explanation of Isaiah (Lk 4:14-30). Consequently, in our own Christian

life, when Jesus through the Gospels brings the Holy Spirit to us, we should under His guidance develop the theology of the Spirit for a new understanding of the Scriptures themselves. The Holy Spirit may lead us to a truth that is different from the traditional biblical theology, but the Spirit is love, and the world awaits to judge us by the fruits of the Spirit.—G. W. M.

395. B. WILLAERT, "De Heilige Geest, eschatologische gave in Christus," *Coll BrugGand** 3 (2, '57) 145-160.

There is a close bond between Christ and the Holy Spirit, between the salvific action of the Spirit and the redemptive work of Christ. The Church has two-fold roots in the dealings of Christ with His apostles and in the descent of the Holy Spirit at Pentecost. These roots themselves are united in the unity of Christ and the Spirit. How is this unity shown in the Bible? The early Christians expressed the new status of man's relation to God in terms of OT *Heilsgeschichte*. In the OT the spirit (*ruah*) means both wind and breath, mysterious forces from God that motivate the prophets and leaders of the people. It is the source of wisdom, of moral goodness, of spiritual renewal. In the NT Jesus as the Messiah is Himself filled with the Spirit of God in order that He may pour it forth upon men when He is glorified, as He promised in the discourse in Jn 14-16 and elsewhere. Luke saw the promise fulfilled at Pentecost; John mentions the gift of the Spirit after the Resurrection (20:22). Through the Holy Spirit the glorified Christ was still present to the faithful. For Paul, though Christ and the Spirit are distinct, they are so closely related that he could speak of the Spirit as the "Spirit of the Lord" (2 Cor 3:17). The presence of the Spirit in the early Church was felt so vividly that one could refer to the Acts of the Apostles as the "Acts of the Holy Spirit." Moreover, the Holy Spirit is not merely an external force in the Church, but a permanent gift in the inner life of Christians which comes with baptism (cf. especially Rom 8).—G. W. M.

The Law and the NT

396. C. L. MITTON, "The Law and the Gospel," *ExpTimes* 68 (10, '57) 312-315.

The Law was fulfilled first of all through the teaching of Jesus, by the elimination of what was transitory and incomplete and the substitution of words which expressed the eternal and perfect will of God. (1) Jesus insisted on a clear distinction between the words of the Law and the explanations and applications of the rabbis. (2) He rejected items in the Law which did not truly represent the will of God, e.g., Moses' permission of divorce. (3) Other commands in the Law which represented a moral advance on what they had superseded had become static and unfulfilled. (4) Jesus required that the Law be applied not only to outward acts and spoken words, but also to inner feelings and desires. The Law was also fulfilled in the character and life of Jesus. And its final fulfillment should be found in man's obedience to it.—J. M. S.

397. G. SALET, "La loi dans nos coeurs," *Nouv. Rev. Théol.** 79 (5, '57) 449-462; (6, '57) 561-578.

The continued validity of the law *versus* the newness of Christian liberty in the life of grace—here lies the seeming ambiguity in the assertions and actions of Christ, of Paul, and of the tradition of the Church. It also presents a practical problem for Christians of every century. By contrast with the sharply etched legalism of Israel, the law is not abolished but fulfilled and transformed for the Christian. Yet some authors see an insoluble opposition between religion of authority and religion of the Spirit. And all law, in so far as it is an exterior force powerless in itself to give strength to obey, can seem to be unnecessary, even harmful, in the new relationship of man to God which has been effected by the Incarnation of Christ, model of charity.

But the law remains, for each Christian reproduces in his life the religious process of humanity. Always attracted to sin, he never has perfect charity; and so he lives under the law and under grace, often at the same time but in different ways. The Church too remains in its present condition both carnal and spiritual. Man needs direction for the practical exigencies of each moment, and Christ established a Church of authority as well as a Church of the Spirit. Finally, the human condition as such requires fulfillment of the letter as a practical expression of man's loving submission to the commandments given by God.

The law remains, then, part of God's creation, essential to men, always directing them to divine friendship, but now transformed in Christ and the gift of God, charity. No longer insufficient, rigid, antipathetic, the New Law involves a reorientation of the whole moral climate by the subordination of all precepts to the supreme command of love. Because all commands are in the hearts of men, desired as a means of love, there is true fulfillment in willing fulfillment. Because the Spirit gives power to fulfill, the law of grace is a true means of sanctification. Because willingly fulfilled, under the motion of the Spirit, man is free under the law. The New Law calls for unlimited progress. In short, all law is the law of Christ not only because promulgated by Him and expressive of His will, but because the law is He who lives by faith in the hearts of Christians. Christ does not abrogate the law, but fulfills it in His person, for He is the end of the law. In living subject to the law, in dying and rising again, Christ transforms the letter of all law into an act of love. As the law is in His heart it is in ours, and as it was a vital and nourishing necessity for Him, so it has become a life for us.—J. F. Br.

398. F. SCHNELL, "Die Zehn Gebote im Licht des Neuen Testaments," *Klerusblatt** 37 (11, '57) 171-173; (12, '57) 191-193; (13, '57) 206-208; (14, '57) 222-224.

Seeks to give an answer to the question of the *positive* aspects of the precepts of the Decalogue.—J. Bz.

399. C. K. BARRETT, "Myth and the New Testament: The Greek Word *mythos*," *ExpTimes* 68 (11, '57) 345-348.

As we approach the NT period we meet with two kinds of myth: (1) the traditional Greek stories of the gods, which received interpretations which made them media for the expression of theological, philosophical, or moral truth; and (2) myths which owe their origin to the desire to elucidate or propagate some particular truth. These myths were not freely invented, for they were often based upon ancient religious convictions conceived from the beginning in mythological form, or upon the cycle of nature with its recurring process of life, death, and resurrection. Indeed, it would perhaps be better to speak not of "two kinds of myth," but rather of two different processes into which mythological material was taken up. In the one the primary datum is the myth; in the other, the truth. With regard to the Jews and myth, we may begin with Philo as representative of Alexandrian Judaism. (1) Philo severely castigates pagan myths and regards them as being bound up with idolatry. (2) Philo was not always consistent; on occasion he used the heathen myths at least as illustrations. (3) He distinguishes between the myths and the Bible, though he accords to the Bible the same allegorical treatment that his contemporaries gave to myths. These three observations could also be made, *mutatis mutandis*, about the Rabbis. It is more important perhaps to note that Jewish apocalyptic seems to be not without contact with non-Jewish mythology.

The word *mythos* itself occurs in several NT passages. In 2 Pt 1:6 the author clearly intends to claim that the stories of the gospel tradition were not artificially created myths but were historically veracious and trustworthy, and depended upon the recollections of eye-witnesses. All the remaining passages are in the Pastoral Epistles. These show us a situation in which Christian speculation is beginning to develop in a mythological direction. New myths are not being created, but rather the Christians are drawing upon and no doubt modifying the body of mythological material already in existence.—J. M. S.

400. C. K. BARRETT, "Myth and the New Testament: How Far Does Myth Enter into the New Testament," *ExpTimes* 68 (12, '57) 359-362.

Myth is theology cast in the form of a narrative, a story in which some of the actors are supernatural beings, and the relations between gods, men, and devils are set out as events. By this definition a good deal of the NT is mythical in form; i.e., it contains narratives whose primary purpose is to set forth theological relationships. The author of the Pastoral Epistles repudiated myth altogether. Was this the only possible line for a Christian to follow? A brief study of the Fourth Gospel suggests some more general conclusions. (1) With regard to John, if it be true that the mythological contacts are matched by corresponding contacts with other material closer to the main line of biblical thought, the most natural suggestion to make is that John began, not with the mythological, but with the biblical material, using, however, his knowledge of

the extra-biblical material to bring out more fully and persuasively the content of the tradition. (2) The limited evidence we have glanced at suggests that where the NT shows substantial contacts with the stuff of mythology, these contacts have been mediated to it through the Jewish apocalyptic tradition, which had been in touch with the myths at an earlier age. (3) In the Hellenistic period there is no evident tendency to make new myths of an historical or quasi-historical kind, a fact which suggests that in the NT event and interpretation are related to each other in a different way from that which is suggested by the language of myth.—J. M. S.

401. R. BULTMANN, "In eigener Sache," *TheolLitZeit* 82 (4, '57) 241-250.

A discussion with R. Marlé, *Bultmann et l'interprétation du Nouveau Testament* (Paris: Aubier, 1956). B corroborates M's statement that demythologizing merely draws the consequences of Lutheranism; he praises the "refined, objective manner in which Marlé practises his criticism," and expresses the conviction that the book "can make an essential contribution to the present-day situation of theology."—J. Bz.

402. R. MARLÉ, "Bultmann devant les théologiens catholiques," *RechScienc Rel** 45 (2, '57) 262-272.

A bulletin discussing four recent books on Catholic reactions to Bultmann's demythologizing thesis.

403. W. N. PITTENGER, "Religious Language: Some Proposals," *AnglTheol Rev* 39 (3, '57) 244-248.

The indiscriminate use of *myth*, *mythological*, etc., is often misleading to non-experts, and it fails to preserve necessary distinctions in meanings we wish to convey. Hence the following definitions may be useful. (1) *Metaphorical*: the kind of language natural and inevitable in expressing religious experience. Allusive rather than literal, it gives truth at a deeper level and with more intense feeling-tone than the precise statements of science or philosophy. (2) *Myth*: stories of events not understood to be historical, i.e., which cannot be located at a given time and place in our time sequence. (3) *Saga*: stories in metaphorical language about events believed to have genuine historical rootings, but which as told relate to "what God has wrought" in the presumed history rather than in sheer biographical account. (4) *Legend*: the accompaniments of saga which have to do with wonderful occurrences. Not entirely untrue, they are told about some person or event believed to be historical in some genuine sense. Legend and myth cannot rightly be used as a basis for theories in theology since they are only doubtfully factual.—A. A. C.

404. A. VÖGTLE, "Rudolf Bultmanns Existenztheologie in Katholischer Sicht," *BibZeit** 1 (1, '57) 136-151.

Bulletin and analysis of recent Catholic books and articles on the theology of Bultmann.

Sin and Repentance

405. S. LYONNET, "Quid de natura peccati doceat narratio Gen 3," *VerbDom** 35 (1, '57) 34-42; "De natura peccati quid doceat V.T.," (2, '57) 75-88; "De natura peccati quid doceat N.T.," (4, '57) 204-221.

I. Gen 3 presents sin as an act of disobedience whereby man transgresses the law of God. The external act proceeds from an internal act of desiring to be as gods "knowing good and evil" (i.e., determining for oneself, autonomously, what is good and bad). Eve is induced to doubt the veracity and goodness of God and consequently to try to liberate herself from His control. The effects ascribed to sin affect *man* himself: concupiscence, flight from God who is the source of life, expulsion from Paradise, death.

II. Later books of the OT emphasize that the sinner despises and contemns God—but they add that God loses nothing thereby. Sin is an offense *against God* because (1) it hurts a man whom God protects as something belonging to Himself, and (2) it breaks the (marriage-) covenant between God and His people; hence all sin bears a resemblance to adultery. In the prophets God is represented as continuing to love His unfaithful spouse in order that she will repent and return to Him. Through this marriage-covenant God has entered the human drama and made Himself vulnerable. Sin offends or hurts God by taking away from Him a creature whom He loves jealously as the apple of His eye.

III. The words which present sin as a "debt" to be "remitted" (*aphienai*) seem to have been introduced by the LXX. Jesus regularly uses this terminology, but He does not regard sin solely as a debt. Two further aspects: (1) the Parable of the Prodigal Son shows that sin consists in the departure of a son from his loving father in order to be liberated from his control. His departure offends, grieves, saddens the father who never ceases to love the boy; (2) instead of liberty the boy finds himself in slavery. Sin means enslavement to the devil. Christ came to deliver men "from the power of darkness" (Gal 1:4); the whole of His public life from the temptations to the Passion was a campaign against the power of Satan for the liberation of mankind.—J. F. Bl.

406. E. ROCHE, "Pénitence et conversion dans l'Évangile et la vie chrétienne," *NouvRevThéol** 79 (2, '57) 113-134.

The first precept given in the NT, and the kernel of the Baptist's teaching, is the necessity of penance (Mt 3:2). Immediately following is Christ's insistence on this *metanoia* as an essential condition for salvation imposed on all (Lk 13:3, 5). "Penance" pervades the entire teaching of the Master and frequently the term is used to express salvation, entrance into the kingdom, the Christian life. This *metanoia*, or conversion, is a transformation of the interior being, a resolute reorientation towards Christ to be kept throughout life. Our fidelity to Christ consists in these reorientations. Following Christ does not exalt any particular way of life in itself. It makes the whole Christian life

consist in following Christ. Conversion is achieved in the perfection of love. Not only does it transform into love what was indifferent or hostile, but it achieves depths of love which, without this conversion, could be attained only with the greatest difficulty.—J. G. C.

407. T. WORDEN, "The Meaning of Sin," *Scripture** 9 (6, '57) 44-53.

Although the Bible regards sin as fundamentally a responsible act of rebellion, its connotation is wider than the modern concept. In particular it includes the consequences of the rebellion which are regarded as a positive reality identical, in practice, with suffering. Thus Lev 13-14 lays down strict regulations for skin diseases because they are the result of sin, though the sufferer may not be individually responsible. The most striking consequence is death.

The disciples' question about the man born blind ("Who sinned, this man or his parents?") reveals the same outlook. Nor does our Lord's answer (Jn 9:3) contradict them but emphasizes the divine purpose behind all human action. In the same spirit He declares that Lazarus' sickness is not unto death but for the glory of God. Hence this wider concept of sin should be extended also to the NT. Sin is there regarded as a transgression of the divine law, as the human condition resulting from such a transgression, and as the personified power of evil in the world. Our Lord's miracles of healing, since they are closely linked with the expulsion of evil spirits, clearly demonstrate the connection between sin and evil. Their precise purpose is to reveal His power over sin, and also His Messiahship. Because of this wider connotation, Paul can speak of sin as a positive reality remaining after the sinful act (Rom 7:5) and as a personified power of evil. These uses of the word are so widespread that they cannot be regarded as merely metaphorical. They are revealed ideas. To develop a philosophy of sin and to present this teaching in different terminology is legitimate so long as we do not lose sight of the extent of the biblical idea.—J. A.

408. T. WORDEN, "The Remission of Sins—I," *Scripture** 9 (7, '57) 65-79.

Jn 20:23 plays no part in the early history of the sacrament of penance. It was largely through OT theology that the Church learned that her power of remitting sins through baptism was repeated in the sacrament of penance for post-baptismal sins. Their misery clearly taught the Jews their sinfulness. But the Messiah would take away all sins and would fulfill the partial remedies of the OT. Such was in fact the message of the NT. Jesus is the conqueror of sin. His teaching and miracles of healing proclaim this, and the apostolic preaching repeats it. Even more significant is Paul's doctrine of the remission of sins through Christ. Death sums up sin. The Law did not conquer it but only exposed it, thereby making man more guilty. It was the death and Resurrection of Christ that finally conquered death. Christ bore in His flesh the externals of sin's usual victory. Yet He rose again and Paul could say, "O death, where is thy victory?" (1 Cor 15:55). By being so many Adams, men

shared in Adam's death. They share in Christ's victory by becoming so many christs. For the remission of sins man must be born a christ; hence the remission of sins comes to him through baptism. This is the final victory of Christ over sin and so, likewise, baptism is the final break with sin.

What of a post-baptismal lapse? For many the most explicit treatment of this is 1 Cor 5:1-5, where Paul decrees that the man guilty of incest must be handed over to Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord." However, this phrase is best interpreted of the good of the community. The weakness of the body comes from the flesh. By baptism we die to the flesh and live to the spirit. But there are still signs of the "flesh" in the body of Christ. A member falling into grievous sin is such a case of "flesh" and must be excommunicated so that the genuine body of Christ, the "spirit," will be saved on the day of the Lord. This interpretation fits Paul's use of the terms "flesh" and "spirit" and gives *olethros* its true meaning of total destruction. It also nullifies 1 Cor 5:1-5 as a clear example of the forgiveness of post-baptismal sins. But the problem still faced the Church. Christians were falling back into sin; the Scriptures spoke clearly of God's mercy for sinners; yet baptism could not be repeated. Was the forgiveness of sins by baptism to be frustrated by sin?—K. K.

EARLY CHURCH, Gnosticism

409. R. M. GRANT, "Notes on Gnosis," *VigChrist* 11 (3, '57) 145-151.

(1) The influence of rabbinic haggadism on Gnostic teaching may be seen in Marcion's inconsistent acceptance of the Jewish notion that God (Elohim) is good while the Creator (Yahweh) is just, and also in certain Cainite notions. (2) The letter of Ptolemaeus to "Flora" may really have been addressed to the Church of Rome, since "Flora" is one of the names for Rome mentioned by Johannes Lydus (*De mensibus*). (3) The mysterious name of the creator God "Ialdabaoth" in the *Apocryphon of John* and other Gnostic works seems to have been derived from *Yahweh Elohe Zebaoth*, "Yahweh, God of hosts." (4) Parallels between the *Odes of Solomon* and the *Gospel of Truth* suggest that the former work may have been a production of the Valentinians. (5) The quotation from Valentinus in Hippolytus *Ref.* 6, 42, 2 may be a further fragment of the psalm cited in *Ref.* 6, 37, 7.—G. W. M.

410. J. GUILLET, "From Synagogue to Early Christian Community," *LifeSpir** 12 (133, '57) 22-29; (134, '57) 64-73.

The institution of the synagogue, dating from the return from the Exile, not only provided the early Christian Church with a whole set of services, customs, and ritual laws, but also supplied an atmosphere which played an important part in the development of early Christianity. As it embodied the unity and universality of Judaism, the synagogue enabled the Church to affirm her own unity and catholicity, and also gave to the Church the Scriptures. But the synagogue lacked a sacrifice; the meeting centered upon a Scripture reading, sometimes

with an added translation and commentary. This practice corresponds to the epistle, gospel, and sermon of the early Church liturgy, to which was added, of course, the celebration of the Eucharist. The sacrifice of Christ thus contains the whole of the Temple liturgy: Scripture and sacrifice.—A. H. J.

411. W. LENTZ, "Fünfzig Jahre Arbeit an den iranischen Handschriften der deutschen Turfan-Sammlung," *ZeitDeutschMorgGes* 106 31 (2, '56) 3*-22*.

Valuable bibliographical study of these indispensable documents on Mandaean origins.—R. N.

412. B. LURIE, "The Apocalypse on the Destruction of the Second Temple," *Beth Mikra* 2 (1-4, '57) 43-49 (in Hebrew).

Josephus *Bell. Jud.* 6 (311) 5, 4: "It is written among the *logia* that the City and the Temple would be destroyed when the Temple becomes a quadrangle," may be a fragment of an unknown composition of Nehemiah.—R. N.

413. R. MACUCH, "Alter und Heimat des Mandäismus nach neuerschlossenen Quellen," *TheolLitZeit* 82 (6, '57) 401-408.

The old puzzle about when the Mandaeans migrated from the West to Mesopotamia has now found a solution. The specialist in Mandaicism, Lady E. S. Drower, has acquired from the Mandaeans of Iraq and published a unique document: *The Haran Garwaita and the Baptism of Hibil-Ziwa* (*Studia Testi* 176, 1953); supplement: *Faksimile des Diwans Haran Garwaita* (1954). This document (pp. 4-8) contains a tradition of the Mandaeans about their journeying from Palestine to Mesopotamia under King Artabanus. Of the five kings named Artabanus, only Artabanus III (about A.D. 12-38) comes into question. Since the activity of Jesus is portrayed in the document (pp. 8 ff.), the Mandaeans must have journeyed to Haran only after the death of Jesus, in the last years of the Parthian king. Thus M. Lidzbarski's hypothesis that the Mandaean migration took place in the first Christian century is brilliantly confirmed. N. C. Debevoise also surmised correctly when he wrote in *A Political History of Parthia* (Univ. of Chicago, 1938): "Perhaps it was Artabanus III who brought the Mandaeans to the country of Two Rivers" (p. 157). Furthermore, an earlier sojourn of the Mandaeans in Mesopotamia is also confirmed by the Elymean inscriptions from Tang-i Sarvak, between Fars and Chuzestan (deciphered and published by Henning), which probably originated in the second century A.D. (Henning, "The Monuments and Inscriptions of Tang-i Sarvak," *Asia Minor*, N.S. II [1952] 151-178).—J. Bz.

414. C. MOHRMANN, "Linguistic Problems in the Early Christian Church," *VigChrist* 11 (1, '57) 11-36.

Acts 2:9 ff. suggest the growing importance of the twofold problem of how to make the one Christian message reach many linguistic groups. (1) As for external linguistic policy, to what extent were languages adopted? Initial

unity through the earliest Christian Greek was broken up rapidly by the two great language blocks of East and West. Latin supplanted all other Western languages in the wake of Rome's power. In the East, Greek prevailed only by tradition, and since the Greek tradition itself was one of translation, it favored translation of Bible and liturgy into the other Eastern languages. (2) What was the internal attitude of Christianity towards the languages adopted? In highly developed cultures, linguistic tradition opposes "consciousness of newness" (such as that of Christianity), and in Greek the former prevailed. The enduring influence of the LXX in early Christian Greek led to the processes of avoiding words that had pagan cultic significance and investing some old words with totally new thought complexes. With Origen began the rapprochement with classical philosophical language and later with the language of the mystery religions. Latin was influenced by the early Christian Bible translations, which were marked by literalness. Chary of existing pagan classical associations, Latin formed new words and borrowed extensively from Greek. The rapprochement with philosophical language began much later, really with Ambrose and Augustine, and was much less extensive.—G. W. M.

415. G. QUISPÉL, "Das Hebräerevangelium im Gnostischen Evangelium nach Maria," *VigChrist* 11 (3, '57) 139-144.

R. McL. Wilson's thesis that the Gnostic *Gospel according to Mary* used the NT as a source must be rejected. The so-called Western text of the NT did not exist in Egypt at that time. W omits an important quotation which, though it might seem to come from Mt 6:21, actually stems from the *Gospel according to the Hebrews*. Since Clement of Alexandria and the author of the *Gospel according to Mary* quote this work, it enjoyed a certain esteem in Egypt. Moreover, the *Gospel according to the Egyptians* also used the *Gospel according to the Hebrews* as a source, a fact which gives us an insight into the Judaeo-Christian origins of Egyptian Christianity.—A. H. P.

416. R. McL. WILSON, "Gnostic Origins Again," *VigChrist* 11 (2, '57) 93-110.

An acceptable theory of the origins of Gnosticism must be based on correct definitions of terms and proper chronology. Bultmann (*Theology of the New Testament*, 1.178 ff.) rightly places Hellenistic Christianity "in the maelstrom of the syncretistic process," but does not offer real evidence of a pre-Christian Gnosticism. The latter developed into a system only in the second century A.D. Pre-Christian Jewish Gnosticism is not impossible, but when does mere Jewish heterodoxy become real Gnosticism? Kuhn (*ZeitTheolKir* ['52] 315) points out that though the Manual of Discipline reveals Iranian influences, Qumran dualism is not material dualism. Schubert's assertion (*TheolLitZeit* ['53] 495 ff.) that Manual of Discipline 3, 13-4, 26 is the oldest Gnostic text is founded on too broad a definition of Gnosticism. Despite what he thinks are traces of cosmological dualism and "Gnostic" vocabulary, there is nothing in the Manual that proves the Qumran sect to have been anything more than a hetero-

dox Jewish group. Haenschen's evidence (*ZeitTheolKir* ['52] 316 ff.) for a pre-Christian Gnosis is likewise inconclusive, but he shows the development of the system of Simon from mythology to philosophy; and Till (*La Parola del Passato*, 1949, 230 ff.) points out the further development of Gnosticism from philosophy to fanciful mythology in its later stages. It is safe to conclude that the Gnostic movement was fundamentally unchristian, though some Gnostics were originally Christians and still considered themselves so. The growth was more or less contemporaneous with that of Christianity, arising from a Hellenistic syncretism to which the entire Near East contributed. Mature Gnosticism was the result of a long formative process to which the Manual of Discipline does not belong, though it may have helped prepare the way.—G. W. M.

417. D. ZÄHRINGER, "Fusswaschung," *BenMon** 33 (3-4, '57) 130-132.

A more active participation of the laity in the new Holy Thursday liturgy demands a deeper understanding of the washing of feet. Ancient baptismal practice, the old Holy Thursday liturgy, and monastic life, all made use of this ceremony. Its use in baptism emphasized Christ's humility and charity and also His cleansing of the soul with His blood. The monks saw in it loving service of Christ in the person of guests, the poor, or their brother-monks. The same ceremony conducted for the poor in many cathedrals during Lent reached its high point on Holy Thursday.—J. C.

ARCHAEOLOGY

418. M. AVI-YONAH AND OTHERS, "The Archaeological Survey of Masada, 1955-1956," *BullIsrExpSoc* 21 (1-2, '57) 9-77 (in Hebrew).

This fortress on the west side of the Dead Sea Lisan is prominent in Josephus as a palace of Herod the Great, and the site of a last heroic resistance to the Romans. [This article has appeared as a book in English.]—R. N.

419. B. BAGATTI, "Nuovi elementi per spiegare l'origine della Croce cristiana," *OssRom** 97 (21-22 June, '57) 3.

Recent excavations on Mt. Olivet show that the Christian use of the sign of the cross is an adaptation of a pre-Christian use of the ancient form of the Hebrew letter tau. Its exact meaning in pre-Christian times is unknown, but it had a religious significance (cf. Exod 9:4, Zech 14:20, and Origen, *PG* 13, 789-802). The mark was made on the forehead of OT priests in the ceremony of consecration, and such a sign appears opposite Messianic passages in the Qumran Isaiah text, as well as on ossuaries. After the Crucifixion the sign was used by Christians as a symbol of their redemption (Apoc 7:3; 13:16; Gal 6:17).—A. A. C.

420. P. BENOIT, "Les découvertes paléochrétiennes en Palestine arabe entre 1939 et 1954," *Actes du V^e Congrès international d'Archéologie chrétienne* (Paris and Rome, 1957) 163-168.

Brief description of various recent discoveries in Jordan dating from NT

times through the Middle Ages, made by the École d'Archéologie Française de Jérusalem, the Studium Biblicum Franciscanum, and the American Schools of Oriental Research.

421. J. BERNARDI, "A propos des ossements de la niche 1," *VigChrist* 11 (3, '57) 152-160.

Competent authorities deny that the remains found in niche 1 of the Vatican excavations belong to St. Peter. It is an unlikely hypothesis that the red wall was erected over the tomb found there and then covered by the masonry, with the result that the niche was made later, e.g., in 258, in order to remove the body to Catacumbas. A possible solution to the problem is that the builders of the wall and the tomb miscalculated and had to dig into the wall to make room for the sepulcher. The very narrowness of the site and the fact that another tomb lay nearby indicate the unsuitability of the place for burial. But the masons were not free to choose; no doubt they felt obliged to replace the apostle's remains exactly where they had found them before beginning their work. During the removal of the bones to Catacumbas some of them remained in niche 1 because of the workers' haste and anxiety. The remains were later returned (Jan. 18, 336) and deposited in the hiding-place in "g" wall. Therefore Peter's remains could have survived in two places: the "g" wall and niche 1.—A. H. P.

422. S. CARLETTI, "Ritrovamenti archeologici nella zona dell' Autoparco Vaticano," *OssRom** 149 (June 28, '57) 3.

The tombs recently discovered in the Vatican area are dated from inscriptions to the first three Christian centuries.

423. H. CHADWICK, "St. Peter and St. Paul in Rome: the Problem of the Memoria Apostolorum ad Catacumbas," *JournTheolStud* 8 (1, '57) 30-52.

No account of the memorials of the martyred apostles in Rome is adequate if it fails to offer a satisfactory theory to account for the existence of the double shrine on the Via Appia and to explain its relation to the Vatican memorial and the Pauline memorial on the Via Ostiensis. The most probable interpretation of the *graffiti* at the shrine on the Via Appia, the metrical inscription beginning "Hic habitasse . . ." of Pope Damasus, and the variously expressed fifth- and sixth-century story of a translation of the bodies, is that hypothesis which rests on a then current belief in an event rather than on an actual event itself. The theories presupposing the historical event of an original burial and translation are to be rejected for lack of evidence. Nor is there sufficient archaeological evidence from the memorial itself to warrant asserting that at the time it was built the Vatican memorial was universally thought to mark the grave of St. Peter.

Thus it is most reasonable to suppose that the existence of the shrine on the

Via Appia grew out of a private revelation to some ill-instructed lay person and thus produced tension between this shrine and the official trophies on the Vatican and the Via Ostiensis. To break this tension and to bring about a gradual disuse of the rather embarrassing cult center at the Via Appia it seems likely that, well before the time of Pope Damasus, the legend of the translation of the bodies to the official shrines was concocted by the clergy. This argumentation, together with evidence for a similar rivalry concerning the dates of the apostles' martyrdom leads to the conclusion that our uncertainty over the true sites of the apostolic graves results from the confusion and doubts had by Roman Christians during the second and early third centuries.—R. B. C.

424. J. G. DAVIES, "Eusebius' Description of the Martyrium at Jerusalem," *AmJournArch* 61 (2, '57) 171-173.

In his otherwise clear description of the Church of the Holy Sepulchre at Jerusalem, Eusebius has written one obscure passage (*Vita Constantini*, Bk. iii, ch. 38), which, when carefully studied, is found to assert that the west end of the Martyrium consisted of a dome carried on twelve columns. The words of the Breviarius, *in circuitu duodecim columnae marmoreae* (P. Geyer, *CSEL* 39 [1898] 153), agree with this interpretation, as does the remark of St. Cyril of Jerusalem in a Catechesis delivered in the Martyrium, "Thou seest this spot of Golgotha," (*Catech.* xiii, 23), indicating its visibility through the open columns supporting the dome. Confirmation also can be found in similar construction in some later churches built over the tombs of the martyrs and in the exactly analogous construction of the Constantinian Church of the Nativity in Bethlehem. The Constantinian Martyrium at Jerusalem, therefore, according to this interpretation of the new evidence, consisted of a rectangular building having five aisles, with a circular chapel at its west end above the place where the cross was discovered. [A plate with four figures accompanies the text.] —R. B. C.

425. M. DE NAZARETH, "La maison de saint Joseph à Nazareth," *CahJos** 4 (2, '56) 243-272.

Excavations undertaken from 1884 to 1900 on the site of the convent of the Dames de Nazareth at Nazareth have led to finds which convince the occupants that their property is the site of St. Joseph's home, the scene of Christ's childhood. Remains evidencing the very early existence of a Christian basilica adjoined to the ruins of a very ancient Palestinian dwelling confirm persistent local legend and accord with descriptions of Aetheria (383) and Arculf (670) on the existence of such a basilica in antiquity. Some scholars deny the cogency of the evidence.—P. J. R.

426. Z. KALLAI-KLEINMANN, "Remains of the Roman Road on the Maho-Better Highway," *BullIsrExpSoc* 21 (3-4, '57) 226-8 (in Hebrew).

This important road, west of Bethlehem, was in step-construction.—R. N.

427. A. MARTINI, "Per la conoscenza delle catacombe romane e della Chiesa antica," *CivCatt** 108 (3, '57) 503-513.

Growing interest in archaeological discoveries in Italy has been stimulated by the recent publication of a new volume of *Inscriptiones christianae urbis Romae saeculo septimo antiquiores*, edited by A. Silvagni and A. Ferrua. This event prompts a review of the history of the work since its inception by J. B. De Rossi in 1861.—A. A. C.

DEAD SEA SCROLLS

428. ANON., "Where the Dead Sea Biblical Scrolls were written and hidden, and where Christ and John the Baptist may have studied: the ruins of Khirbet Qumran from the air, with a detailed description," *IllLondNews* 231 (Nov. 2, '57) 752-753.

The completion of the Qumran excavations occasions this supplement to G. L. Harding's article (*IllLondNews* 227 [Sept. 3, '55] 379-381). A full page aerial photograph of the ruins is used to trace the history of the site from the eighth century B.C. till the Roman occupation.—G. G.

429. J. BOWMAN, "Contact between Samaritan sects and Qumran?" *VetTest* 7 (2, '57) 184-189.

Of the thirteen Samaritan sects mentioned by the historian Abu'l Fath, the two principal ones, though dated 1000 years apart, the Dusis and Dustan sects, were probably the same (Dosithean). Josephus (*Ant. Jud.* 13:3, 4) seems to place the Dosithean and Sabbaeian heresies in the early second century B.C. Both were noted for strictness of observance on certain points. There is no solid parallel with Qumran, though the Zadukai sect in secrecy of doctrine and ritual purity and the Baba Raba group (fourth century A.D.) in their council and study of the Law suggest slight similarities. More reflections of Qumran ideas appear in current Samaritan doctrine. Thus there appears to be no real connection between the two groups, but both stem from a common background.—G. W. M.

430. W. H. BROWNLEE, "Muhammad ed-Deeb's Own Story of His Scroll Discovery," *JournNearEastStud* 16 (4, '57) 236-239.

A translation with commentary of an account of the first Scroll discovery by a Bedouin youth. The discovery was made in 1945, not, as previously supposed, in 1947.

431. J. CARMIGNAC,* "Conjecture sur un passage de Flavius Josèphe relatif aux Esseniens," *VetTest* 7 (3, '57) 318-319.

Instead of substituting *saddoukaiōn* for the unintelligible *dakōn* in *Ant. Jud.* 18:1, 5, 22 (as Dupont-Sommer suggests), we might read *autōn*, "conforming as much as possible to those among them called the many." In this event,

pleistois might better be rendered "the great," from Aramaic, not Hebrew. *rab*.
—G. W. M.

432. J. CARMIGNAC, "Conjectures sur les écrits de Qumran," *RevSciencRel** 31 (2, '57) 140-168.

A clear division of the non-biblical Scrolls into two groups is possible if the following points of convergent internal evidence are taken into account: mention of the Teacher of Righteousness, vocabulary, literary style, reciprocal citations, methods of quoting the OT, interpretation of biblical data, and types of religious feeling and thought. The first group, made up of the Manual of Discipline, the Hymns, and the War Scroll, was probably the work of the Teacher of Righteousness himself (perhaps to be identified with Juda the Essene, mentioned by Josephus, *Ant. Jud.*, 13, 311-313 and *Bell. Jud.*, 1, 78-80), who does not mention his own title anywhere in the works. The second group, the Habakkuk Commentary and the Damascus Document, is notably later and also appears to be the work of a single author. On the evidence of a careful study of the verb tenses employed, the Hab Commentary must be dated before the coming of the Romans (probably the "Kittim") in 63 B.C. and even shortly before the death of Alexander Jannaeus (perhaps the "Wicked Priest") in 76 B.C. The situation described in the Damascus Document suggests a date for that work about twenty years later. According to these internal arguments, the chronology of the sect would seem to be: founding about 160 or 150; coming of the Teacher about 140-130; composition of the first group of writings about 130-100; death of the Teacher about 100; composition of the Hab Commentary about 80 and the Damascus work about 60.—G. W. M.

433. H. E. DEL MEDICO, "L'état des manuscrits de Qumran I," *VetTest* 7 (2, '57) 127-138.

Although one cannot yet draw definitive conclusions from the excavations at Khirbet Qumran, the following affirmations may be made: (1) there were never any Essenes in Palestine; (2) monasticism being entirely foreign to Judaism, there was never any monastic sect at Qumran; (3) the region of Qumran is uninhabitable; and (4) Jews would never have dwelt beside a cemetery anyway. It has been thought that though the other caves may have contained MSS of only the Christian era, Cave I was a case apart. In reality, instead of being a hiding-place for a library during the destruction of Jerusalem, the cave was a *geniza*, and this fact has important consequences for the study of the texts. Individual consideration of each of the Scrolls shows that they were placed in the *geniza* because they were "impure" by Jewish standards. The patterned destruction of most of them is the result of deliberate partial burning or mutilation in accordance with Jewish practice. Finally, the structure of the ruin itself was a part of the cemetery, as seen in many early Christian cemeteries (discussed in a footnote). Thus the condition of the MSS themselves has not been sufficiently considered by those who have constructed popular theories about the Essenes of Qumran.—G. W. M.

434. R. GORDIS, "The 'begotten' Messiah in the Qumran scrolls," *VetTest* 7 (2, '57) 191-194.

The emendation suggested by Barthélemy and Milik of *yolid* to *yolik* in 1QSa ii, 11 is unwarranted by the standards of Hebrew syntax and usage, thus far the safest methodology for work on the Qumran texts. (1) The adoption of *yolik* would lead to beginning the next clause with a verb (*yabo'*) without sufficient reason. (2) The verb *holik* generally refers to an extended journey outside, not to leading someone into a room. Instead of: "in case God should lead the Messiah with them: let the priest have the rank of head of all the Congregation of Israel," we should translate: "when (God) begets the Messiah, with them shall come the Priest, head of all the Congregation of Israel." The divine origin of the Messiah depends on the proposed reading *'el* and has obviously important consequences for our understanding of the Messianic beliefs of Qumran.—G. W. M.

435. A. JAUBERT, "Le calendrier des Jubilés et les jours liturgiques de la semaine," *VetTest* 7 (1, '57) 35-61.

The question of fixed days of the week as the basis of the Jubilee calendar is here examined. The first day for all calculations was Wednesday, and each quarter contained months of 30, 30, and 31 days (contrary to Morganstern's choice of Tuesday and a 31-30-30 order). The emphasis on the first day of each quarter in *Jub* 6:23-32 and other evidence support the order 30-30-31. The ancient priority of Wednesday is attested by the creation of the stars on the fourth day and by evidence in Al-Biruni, *Pirke Rabbi Eliezer*, and *Bèrakhot* 59b. These also testify in favor of a 364-day year divided into quarters (*tequfoth*) as in *Jub.*, the Slavonic *Enoch*, and Bar-Hebraeus' comments on Karaite practices.

The Hexateuch and Chronicles show clearly that Wednesday, Friday, and Sunday were the fixed liturgical days of the year. As to the origin of this practice, one can only attempt a reconstruction. Various biblical and apocryphal works indicate a conflict in antiquity between the legal, lunar calendar and the priestly, solar calendar with fixed weekdays. Al-Biruni again refers to a calendar with the same fixed days in the mid-second century B.C., while *Jub.* clearly places all important events of Jewish history on these same days. It is in the early Christian tradition, however, that these days, given further significance by reference to the Passion of Christ, stand out. The *Book of Adam and Eve* shifts the emphasis to Friday, though other Christian works are more faithful to Wednesday. The passage from the priestly calendar to the Christian calendar is difficult to trace. It is conceivable that some of the Jews observed a mitigated solar calendar which retained the fixed days but varied the time of the month to observe feasts (notably the Passover) closer to the time kept by the legal calendar. That there was some relation, however, between lunar reckoning and the Jubilee calendar itself seems probable, but the nature of it is utterly obscure. Thus the importance of Wednesday and the fixed weekdays

relates to an ancient tradition and sketches the remote origin of the Christian liturgical days.—G. W. M.

436. S. E. JOHNSON, "The Finding of the Scrolls," *AnglTheolRev* 39 (3, '57) 208-217.

J attempts to correlate with the Scroll findings the discovery of one of Origen's Greek versions, as noted in a passage in the *Dialogue of Timothy and Aquila*. The remainder of the article is devoted to an account, by a personal friend of J in Bethlehem, detailing the earliest negotiations for the sale of the MSS.—J. E. H.

437. P. KAHLE, "Zehn Jahre Entdeckungen in der Wüste Juda," *TheolLitZeit* 82 (9, '57) 641-650.

Addenda to J. T. Milik's *Dix ans de découvertes* (Paris, 1957). When K asked Milik whether in all the thousands of fragments any further real Scroll appeared, he answered "In general no," which turned out to mean "No!" Thus Cave I occupies an altogether unique position, and it is not merely *primus inter pares*: whence crumbles de Vaux's assumption of a destruction of the Qumran installation under Vespasian, not hinted at in the alleged Josephus texts [*Bell. Jud.* 3 (412) 9; 4 (450, 477, 486) 8]; and Pliny knew the Essenes [= Qumranites] as comfortably existing after Vespasian's Juda exploits. Only Cave I, and not any old cave around Jericho, was that referred to in the letter of Timotheus A.D. 800. The value of the Aramaic fragments, except those from Khirbet Mird, is doubtful for establishing *spoken* Aramaic usage. Paleography proves that the Greek Minor Prophets text must be from the beginning of our era, a hundred years earlier than dated by Barthélemy (-Milik).—R. N.

438. D. LEIBEL, "Some Remarks on the 'Commentary on the [Qumran] Book of Nahum' [J. Allegro, *JBL* 75 (1956) 89-95]," *Tarbiz* 27 (1, '57) 12-16 (in Hebrew).

The allusion to "hanging men up alive" is traced to Babylonian Talmud *Sanhedrin* 46a, which prescribes that a man sentenced to death by hanging be put to death before being hanged.—The Teacher of Righteousness (an archetype of the later Teacher of Righteousness, Christ) was exiled to Damascus, where he was joined by confrères from Judea. The remnants of this sect became the core of the Christian community in Damascus, from which Paul borrowed his idea of "grace" and some other fundamental elements in his teaching.—R. N.

439. J. T. MILIK, "Esseni et historia populi Judaici," *VerbDom** 35 (2, '57) 65-74.

[Latin translation of an appendix to J. T. Milik, *Dix ans de découvertes dans le Désert de Juda* (Paris: Cerf, 1957), pp. 103-112.]

Combining the archaeological data from Qumran with the information con-

tained in the Scrolls and in Josephus, one can distinguish four periods in the history of the Essenes. (1) The period of "Essenism of the strict observance" extended from the high priesthood of Jason and Menelaus to that of Jonathan. It witnessed the rebellion of the Maccabees and the persecution of Jonathan, the "Wicked Priest," who left behind bitter memories among the Essenes. The principles of Qumran monasticism were inculcated through the Rule of the Community. Also at this time the Hymns were composed. Messianic expectation dwelt upon the priestly role of the Messiah. (2) During the period of "Essenism with a pharisaic bent" the monastery was enlarged and new candidates flowed in, especially Pharisees, perhaps because of the persecution of John Hyrcanus I. This augmentation brought about a transformation in the monastic life, e.g., by making poverty more rigid. A Damascus branch was formed and the Damascus Document was composed. Religious fervor was lessened and doctrinal thought fluctuated; interest in the royal Messiah predominated. (3) The least flourishing period, that of "the Essenes in the reign of Herod," began with a severe earthquake and a fire. At least in the beginning, Herod and the Essenes were in sympathy with one another. In A.D. 40 the Parthians occupied Palestine and destroyed the hastily abandoned monastery at Qumran. (4) Finally, in the period of "Essenism with a Zealotist tendency," beginning with the death of Herod and the war of Varus, the veterans of the old community at Qumran returned there with younger disciples. An anti-Roman spirit ruled; the War Scroll and the catalogues of treasures (Copper Scrolls) were written. A hybrid type of monasticism existed, admitting both celibates and married persons and toning down austerities. Because of its Zealotist affiliations, Qumran was ultimately destroyed by the Tenth Legion in A.D. 68.—L. M. M.

440. C. ROTH, "A Solution to the Mystery of the Scrolls," *Commentary* 24 (4, '57) 317-324.

Identifies the Qumran sect with the Zealots; the events of the Habakkuk Commentary with the revolt of A.D. 66-70. [Cf. *NTA* 2 (1, '57) § 169.]

441. E. SJÖBERG, "Neuschöpfung in den Toten-Meer-Rollen," *StudTheol* 9 (2, '55) 131-136.

On account of new evidence S changes a former opinion regarding the Dead Sea psalms; in the phrase (DST 37, 20) "whom thou hast fashioned from dry clay for the eternal assembly" (*yšrth m'pr lšwd 'wlm*) there is a reference to the second (or new) creation, i.e., to entrance into the Community of the New Alliance. This is proved by a similar passage of another psalm (DST 45, 10-14). Moreover the need of this re-creation fits well into the pessimistic view of man which permeates these psalms. Man is dust, vanity, wind; he is hopelessly immersed in sin. Justice belongs to God alone, man has none of his own; he is utterly incapable of knowing God and living accordingly. Man's justification must come through God's merciful grace. It is entrance into the

sect which re-creates man both through the knowledge of the divine mysteries and through the gift of the Holy Spirit. To ignorant, weak, and sinful man, divine revelation is the merciful way to understanding. Through the bestowal of the Holy Spirit a new life becomes possible. It marks a new creation of man which produces a real change, not only in his situation, but also in his own nature.—E. F. R.

442. P. W. SKEHAN, "The Period of the Biblical Texts from Khirbet Qumrân," *CathBibQuart** 19 (4, '57) 435-440.

Qumran gives evidence for a period in the transmission of the biblical text hitherto unknown. Qumran confirms, for a limited portion of the OT, the existence of a divergent, ancient Hebrew text which the LXX translators had before them and followed more closely than has generally been supposed. Eighty per cent of the biblical material corresponds to the text as we have received it.

The texts from Wadi Murabba'at and the related finds of the Second Revolt are in conformity to the received tradition. This shows that Rabbinic Judaism between the revolts (70-132) exercised a more thorough supervision of the text on the basis of the standard.—J. E. H.

443. L. TURRADO, "Los manuscritos del Mar muerto," *Salmanticensis** 4 (1, '57) 191-203.

A review of the most important Scroll finds and a discussion of the problems of their date and importance from the historico-theological point of view. Tholds for a date prior to A.D. 70 and also cautions reserve in formulating conclusions on the basis of the available material.—J. B. C.

444. P. WINTER, "Das aramäische Genesis-Apokryphon," *TheolLitZeit* 82 (4, '57) 257-262.

Review of Avigad-Yadin, *A Genesis Apocryphon* (Jerusalem, 1956), noting especially divergences from Gen. Important for topography, for emending the corruptions of *Jub*, and especially for the status of spoken Aramaic between Daniel and the Targums.—R. N.

The Scrolls and the NT

445. O. BETZ, "Felsenmann und Felsengemeinde. (Eine Parallele zu Mt 16, 17-19 in den Qumran psalmen)," *ZeitNTWiss* 48 (1-2, '57) 49-77.

In the *Hodayot* of the Qumran sect, psalms 5-6 (1QH 5, 20 ff.) form a noteworthy parallel to Mt 16:17-19. The following items help our understanding of the words of Mt: the gates of hell are an expression of the ethically offensive power of Satan; the power of the keys, of binding and loosing, is related to the fullness of power of acceptance or rejection which men possess regarding the community of salvation. The Qumran psalm also casts new light on the composition of Mt 16. The paradoxical association of the divinely revealed Mes-

sianic confession and the satanically inspired counsel can be understood of the quick change from the powerful endowments of the spirit to diabolical opposition, which can result according to the Qumran psalms. The question of the genuinity of Mt 16:17-19 cannot be decided on Qumran parallels. But these testify to the Palestinian origin of the sayings.—J. Bz.

446. O. BETZ, "Die Geburt der Gemeinde durch den Lehrer," *NTStud* 3 (4, '57) 314-326.

The anguish of the writer of 1QH 3, 1 ff. is described in terms of birth pangs. Through these pains, a child is brought forth; this child is a collective, the sect of which the writer is leader. Its members are therefore described as his children; they are actually God's children, but it is through the leader that they are brought to birth. This idea has many parallels in Christian literature. It is God's Spirit which brings about this new life. The Spirit has thus a threefold creative activity: in the origin of natural life, in this rebirth, and in the final recreation to a spiritual existence. This is paralleled especially by 1 Cor 15:44-45: Adam was a "living being," baptism brings about a "new creation" (2 Cor 5:17), and through Christ's Resurrection to a spiritual existence (1 Cor 15:40) the Christian will have a spiritual existence.—L. J.

447. J. DANIÉLOU, "L'Étoile de Jacob et la mission chrétienne à Damas," *Vig Christ* 11 (3, '57) 121-138.

The "Star of Jacob" prophecy of Balaam (Num 24:17) formed a part of the Qumran *Testimonia* and was quoted in the *Testaments of the XII Patriarchs* and in the works of Justin. It was thus apparently also part of the early Christian Testimonies, but was not cited in the NT. From analogy with the context of the extra-biblical citations, allusions to the passage may be found in Apoc 2:26-28; 22:16; 2 Pt 2:19; Mt 2:2, 9, 10. A search for the Christian *Sitz im Leben* of the use of Num 24:17 illustrates the role of Testimonies in relating Christianity with its original milieu.

It was Origen's opinion, confirmed by that of Ignatius of Antioch and Theodotus, that the relationship of Num 24:17 and Mt 2:2, the star and the Messiah, sprang from a Christian milieu that was in contact with the Magi. The history of the Qumran Zadokites is a further confirmation. The Qumran MSS that show the influence of Persian dualism probably appeared after the community's sojourn in Damascus where it contacted the Magi. Some Zadokites remained near Damascus, living in the nearby market town of Kokba—a name which means "star." Dositheus, probably a strict Essene, lived at Kokba and considered himself the star announced in Num 24:17. His disciple Simon Magus later left the Essenes to found a dualistic sect. Thus the theme of the star and Balaam's prophecy were in use among the Essenes in contact with the Magi around Damascus. In Acts 7:42-43 Stephen cites Amos 5:26, and the same citation is found in the Damascus Document in connection with Num 24:17. Stephen himself appears to have been a member of a Hellenistic group

converted from Essenism. Moreover the *Testaments*, which also quotes Num 24:17, stems from converted Zadokites living in Syria. In general the NT allusions to the verse suggest strongly the link with Damascus. This is particularly true of Mt 2:2, as that Gospel was very probably written in Syria where Christian missionaries were fighting the Magi's influence.

In general we may conclude that (1) the exiled Zadokites came in contact with Persian dualism in Damascus, where some were enticed into a radical form of dualism that later became Gnosticism; and (2) converted Zadokites exercised their ministry among the Magi in Damascus, where they first combated Jewish Gnosticism also.—A. H. P.

448. G. GRAYSTONE, "The Dead Sea Scrolls and the New Testament," *IrTheol Quart** 24 (3, '57) 238-258.

The evidence of the Qumran documents does not justify the importance attached to the Teacher of Righteousness in certain publications dealing with the alleged relation between the sect of Qumran and the Christian religion. G reviews the evidence under the headings: The Teacher Crucified, The Teacher's Return, Savior of the World, Expiation at Qumran, God "Begets" the Messiah of Israel, Messianic Banquet. Joining in the protest of Christian scholars at having apologetics prematurely forced on them before all the texts are published, G concludes: "No doubt, . . . when all the texts have been published, a calmer spirit and a sounder judgment will prevail. Then, . . . the sectarian texts will find their due and rightful place—side by side with texts from the Rabbis and the apocrypha, with illustrations from the inscriptions and secular history—in our New Testament commentaries and footnotes."—J. A. O'F.

449. F. MUSSNER, "Einige Parallelen aus den Qumrântexten zur Areopagrede (Apg 17, 22-31)," *BibZeit** 1 (1, '57) 125-130.

Present investigations on Paul's sermon at the Areopagus (Acts 17:22-31) enable us to find close parallels with Jewish biblical tradition and Hellenistic thought. W. Nauck proved recently that Acts 17:24 is found in the Sibylline Oracles according to the following scheme: creation—conservation—salvation, and suggested as possible parallels several Qumran texts. M studies two Qumran texts: the War Scroll 10, 12b-15 and the Book of Hymns 1, 13 ff., where the same scheme is joined to a call to penance. M analyzes Paul's sermon and discovers the same three stages: creation, vv. 24a, 25b, 26a; conservation, 26b; salvation, 27a, 30b, 31. The conclusion is that the Areopagus sermon is constructed according to the Qumran scheme, but more remotely according to ideas from the OT. M adds an appendix dealing with the enigmatic expressions of v. 26: *prostetagmenoi kairoi* and *horothesai*.—F. M. B.

450. J. A. T. ROBINSON, "The Baptism of John and the Qumran Community," *HarTheolRev* 50 (3, '57) 175-191.

The hypothesis that there was a direct historical connection between John the

Baptist and the Qumran group deserves to be thoroughly investigated, and the present essay examines all possible links between the baptism of John and the rites of the Dead Sea Covenanters. That the Baptist belonged to the group seems probable, although when he emerges as a preacher he is no longer a member of that community. Evidence of a connection is found in the text of Isa 40:3. Some have thought that the Covenanters understood that their life in the desert was a fulfillment of the command to prepare in the wilderness the way of the Lord. But a closer study of the texts indicates that the community understood that a time would come when the entire group, purified and cleansed, would separate itself from the world and march out into the desert, prepared for the coming of the Prophet and the Messiahs of Aaron and Israel. John, it seems, at the word of the Lord (Lk 3:2) became convinced that the eschatological moment was nearer than the others thought and he accordingly went forth to prepare the people by preaching a baptism of repentance. Now this distinctive rite of John, despite studies of the baptist movement in the first century A.D., has never been satisfactorily explained. The best hypothesis seems to be that John adapted to his purpose certain concepts and practices of Qumran. No doubt the differences are great, and we find at Qumran no single baptism of repentance for the remission of sins. On the other hand the similarities are noteworthy. Like John's, their washing was performed with strong insistence on the need for prior repentance. Unlike proselyte baptism, the rite was administered to those who were already Jews. And, most important, John and the Qumran Covenanters expected a baptism to come of which there is no suggestion in the rite of proselyte baptism or in any other of the baptist sects. The description of the cleansing through a holy Spirit (1QS iv, 20 f.) strikingly parallels the preaching of John.

For an explanation of the connection between Jesus and the baptism of John we resort to speculation. Apparently Jesus submitted to John's baptism because He recognized His own redemptive mission and wished to identify Himself with sinners. Now the problem has been that the NT furnishes no evidence that those baptized by John considered themselves a group making atonement for the sin of Israel. But if behind John's mission there was a viewpoint similar to that at Qumran, the missing link is supplied. For the final object of all the sect's discipline and purification was that the community itself might become the embodiment of the Servant ideal, the Elect of God for His atoning work (Isa 43:10; 53:12). Now, in Jesus when He was baptized at the Jordan, the ideal is declared by the voice from heaven to have been already fulfilled. But in addition the Qumran sect seems to have thought that this Servant ideal would be embodied in the community as a whole only through an individual. Apparently they awaited an eschatological figure described in terms of the suffering Servant (1QS iv, 20-23). In general the picture which the Fourth Gospel gives of the Baptist is best explained if we can posit a previous association of John with Qumran, but such an association still remains only a hypothesis. —J. J. C.

BOOKS AND OPINIONS

(The asterisk is not employed in this section.)

The present issue of BOOKS AND OPINIONS has been prepared by the following: J. B. Coll (Ed.), J. F. Bresnahan, J. L. Connor, H. A. Levy, G. W. MacRae, L. J. O'Toole, A. F. Reddy, R. L. Richard, R. L. Twomey, J. N. Tylenda.

NEW TESTAMENT AIDS

BOOK:

451r. W. F. ARNDT AND F. W. GINGRICH, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press; Cambridge University Press, 1957, \$14.00), xxxvii and 909 pp.

The sub-title of the book explains that it is a translation and adaptation of W. Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, fourth revised and augmented edition of 1952. It contains Bauer's original introduction, a masterful summary of the origin and characteristics of Koine Greek.

OPINION:

452r. Reviewers welcome this work as a valuable tool for NT scholarship. W. BARCLAY in *ExpTimes* 68 (9, '57) 262-263 points out that it is at once a dictionary and a concordance. Each word is examined in the light of the early fathers, non-Christian sources, and papyri. Recent books and articles (as late as 1954) are listed. It offers "the raw materials for a full theological discussion."

453r. Reviewers question particular points. A. A. STEPHENSON in *Month* 17 (6, '57) 407-408 criticizes the classification of nouns as "personal in nature" or "impersonal in nature" following *ek*. He finds other instances of clumsiness or inaccuracy, but notes all these as stray blemishes in a magnificent work of scholarship. E. DES PLACES, *Biblica* 38 (3, '57) 355-356, and D. G. B. in *Irénikon* 30 (2, '57) 243-244 suggest some minor improvements. H. GRAHAM in *AnglTheolRev* 39 (4, '57) 363-366 compliments the editors and printers for a superior job. A German reviewer, W. MICHAELIS in *TheolLitZeit* 82 (8, '57) 584-585, while praising the English work, regrets that it could not have waited until a new fifth German edition of the original work was completed. Cf. also reviews in *ChristCent* 74 (17, '57), *TimesLitSupp* (April 19, '57), and *BibSac* 114 (456, '57).

BOOK:

454r. *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, III, 1954-1955, Heft 1-2, hrsg. F. Stier (Düsseldorf: Patmos Verlag, 1956, DM 34 or \$8.10), xi and 232 pp.

The third volume of a series begun at Stuttgart in 1952 includes close to

1500 titles bearing on the Bible, from 425 publications in and out of Germany, and provides brief abstracts for most of the articles. Volume I began coverage from 1951; the present volume covers 1954-55. Entries are classified according to text, exegesis, biblical theology, history, language, and other special subjects. Authors and reviews, as well as articles, are conveniently indexed. A competent international team of approximately 50 scholars prepared the abstracts, and their efforts include summaries of 88 articles on the Dead Sea Scrolls alone.

OPINION:

455r. M. REHM in *MünchTheolZeit* 8 (2, '57) 148-149 welcomes heartily a volume whereby "it is possible, with a little effort, to get quick and reliable information on the most diverse articles, including those that would otherwise go unnoticed because of language or their absence even in larger libraries." F. MUSSNER in *TrierTheolZeit* 66 (4, '57) 256 concludes an over-all approval with the earnest hope that "this important help-source for biblical lore is at last on sure financial footing." V. HAMP in *BibZeit* 1 (2, '57) 307-308 finds, in a comparison of *IZBG* with *Biblica's* "Elenchus Bibliographicus," that neither can justifiably supplant the other. *IZBG* has an advantage in not being associated with a particular publication, though it cannot hope to be as abreast of current work as the quarterly *Biblica*. O. SCHILLING in *TheolGlaub* 47 (4, '57) 302 expresses the wish that such a needed and remarkable undertaking be appreciated not only by professional exegetes, but also by scientifically-minded clerics." H. H. ROWLEY makes notice of the volume both in *ExpTimes* 68 (12, '57) 382 and in *Booklist* ('57) 9-10.

NEW TESTAMENT EXEGESIS

BOOK:

456r. J. GNILKA, *Ist I Cor 3, 10-15 ein Schriftzeugnis für das Fegfeuer? Eine exegetisch-historische Untersuchung* (Düsseldorf: Tritsch Verlag, 1955, DM 6.80), 133 pp.

This dissertation describes the history of the interpretation of 1 Cor 3:10-15 according to the significant commentators from patristic times until the Council of Florence. Origen's exegesis, dominating patristic comment on this text, held for a purification by fire until all sinners reached the universal *apokatastasis*. Some disciples of Chrysostom read an everlasting hell into this locus. Western thought (Hilary, Ambrose, Augustine, Jerome) departed from Origen's universal salvation, but retained the teaching of a temporal, restricted purification by fire. The Greek theologian Basilus seems to be one of the first to hold that the "day" of 1 Cor 3:13 referred to the Particular, not, as Origen held, to the Final Judgment.

At the conclusion of the thesis, Gnülka gives his personal exegesis of the text, holding that Paul never meant to speak of a purification by fire. The Last Judgment is the topic of the text, and the fire is a metaphorical image of God's majesty coming for the Eschatological Judgment.

OPINION:

457r. J. REUSS in *MünchTheolZeit* 7 (4, '56) 310-311 sees in G a bright hope for significant biblical scholarship, manifested in the clear historical presentation of authorities on this text. B. ALTANER in *TheolRev* 53 (2, '57) 60-61 disagrees with G's exegesis of the controverted text. Altaner focuses his attention on the idea of possible salvation of "the negligent worker" and "the negligent teacher," concluding that both can be saved if "the finality of the salvific decree" has any meaning at all. P. GAECHTER in *ZeitKathTheol* 79 (2, '57) 237 considers that the history of interpretation of the text has been synthesized with commendable diligence and detailed thoroughness. He disagrees, however, with G's own exegesis. M. E. BOISMARD in *RevBib* 63 (4, '56) 616 finds the study a "well-documented" one which calls attention to a difficult question. J. SALGUERO in *Salmanticensis* 4 (1, '57) 255 feels that G has "proved" that Paul made no allusion here to the doctrine of purgatory. These reviewers along with K. SCHEKLE in *TheolQuart* 136 (2, '56) 229-230 and A. VIARD in *RevSciencPhilThéol* 40 (1, '56) 155 agree in praising at least the clarity of exposition of historical interpretations of this text.

BOOK:

458r. J. HÉRING, *L'Épître aux Hébreux*, Commentaire du Nouveau Testament, XII (Neuchâtel and Paris: Delachaux et Niestlé, 1954, 9.90 fr.), 134 pp.

A brief introduction discusses such questions as theological theme, authorship, date, destination, etc. The body of the book is a translation of and verse-by-verse commentary on the Greek text of Hebrews. Conclusions of Héring that most reviewers have taken note of are the following: Heb is a homily, didactic and exhortatory, written shortly before A.D. 70 and addressed probably to Judaeo-Christians; chapter 13 is a later addition by the author, who is possibly Apollo since there are numerous parallels in the Epistle with ideas in Philo; vv. 22-25 are perhaps a postscript by Paul. Theologically the Epistle presents a Christology of the Ascension rather than of the Resurrection, and a priestly soteriology. Its exegesis of the OT is typological, not allegorical. The final brief appendix suggests that many Aramaisms of the NT are Copticisms.

OPINION:

459r. The reviews are in general generous with their praise. They find the translation exact, fluent, suggestive; and the commentary concise, solid, uncluttered by useless discussion. H. H. ROWLEY in *ExpTimes* 67 ('55-'56) 190 calls the verse-by-verse commentary the "strength" of the book and A. VIARD in *RevSciencPhilThéol* 40 ('56) 157-158 makes a similar comment. R. GRANT in *JournRel* 36 ('56) 133-134 recommends the book to students both because it can serve as an introduction to Heb (and to Spicq's commentary) and because it contains numerous sensible philological-historical observations. Several other reviewers—J. DELORME in *AmiCler* 67 (43, '57) 636-637, J. LEVIE in *NouvRevThéol* 79 (6, '57) 646, VIARD and C. SPICQ in *FreibZeitPhilTheol* 3 (4 '56) 448-449—would have liked, besides the analytical interpretation, more

attempts at synthesis or doctrinal elaboration. For F. FILSON in *JournBibLit* 74 ('55) 206 this new commentary, independent and instructive, does not displace the more detailed works of Moffatt, Michel, and Spicq. Spicq himself says: "*Nous avons la joie de marquer notre accord quasi total avec les positions de l'auteur sur tous les problèmes majeurs que pose cette Épître*"; and he lauds especially the tact and good judgment with which Héring puts forward his opinions. Cf. also H. DUESBERG in *RevBén* 67 (1-2, '57) 103.

BOOK:

460r. R. A. KNOX, *A New Testament Commentary: Vol. II: The Acts of the Apostles, St. Paul's Letters to the Churches* (New York: Sheed and Ward, 1954, \$3.75; England: Burns Oates, 1954, 18s.), ix and 322 pp.; *Vol. III: The Later Epistles, The Apocalypse* (1956, \$3.50; England, 1956, 21s.), ix and 243 pp.

These two volumes complete K's commentary directed, not to scholars, but to the average reader of his now famous translation. K focuses mainly on disputed, confusing, or startling texts of the NT.

OPINION:

461r. Reviewers agree in acclaiming K's lively and vivid style, and in admiring not without reservations, his ingeniously novel interpretations. Whatever adverse criticism they advance they generally qualify by recalling attention to the limited scope of the series, which is to provide a cursory guide to a preliminary reading of the NT. Vol. III is more sharply criticized than Vol. II.

R. KUGELMAN in *CathBibQuart* 17 (3, '55) 521 comments that Vol. II, although less given to conjectures than K's Gospel commentary, is still provocative—at times to the point of exasperation—for professional exegetes, who are often treated with unfair dispatch. K is at his best when unraveling knotty problems of Greek etymology or grammatical usage. J. STEINMUELLER in *HomPastRev* 55 (12, '55) 1060 notes a change in methodology to a more factual treatment of historical and theological problems. J. BARTON in *ClerRev* 40 (1, '55) 45 admires the vast amount of close observation of human nature and the acute thinking behind K's explanations, while R. RUSSELL in *DownRev* 73 (233, '55) 283 summarizes with implicit approval some of the unique interpretations, commending the bold facing of problems usually dismissed by others with inadequate, traditional solutions.

462r. Reviewing Vol. III, I. MAUSOLF in *CathBibQuart* 19 (1, '57) 156 sees a reversion to the "exegesis by supposition" of Vol. I. The reviewer complains that probabilities are presented as certainties, although the introductory character of the work constitutes an extenuating circumstance for this defect. Like most other reviewers, he lists some of K's interpretations, implying that he disagrees with them, and adds that the commentary on Apoc is the least satisfying of all K's work. E. H. in *Blackfriars* 38 (447, '57) 237, while enthusiastic about K's feeling for Greek and his lively historical imagination, detects an anachronistic tendency which reads too much modernity into scriptural circum-

stances and ways of thought. D. O'CONNOR in *Furrow* 8 (11, '57) 743-744 praises the clear and common-sense presentation which does not embarrass the uninitiated reader with a profusion of scholarly apparatus. The reviewer in *TimesLitSupp* 55 (Nov. 16, '56) 685 notes that K leans heavily on the hypothesis of amanuenses in his explanation of apostolic authorship, that the work is very conservative, but also open-minded to new solutions. The final sentence of this review aptly epitomizes the substance of most reviews: "It is a commentary that holds our interest whether or not it wins our consent."

BIBLICAL THEOLOGY

BOOK:

463r. M. DIBELIUS, *Botschaft und Geschichte*. Gesammelte Aufsätze, in Verbindung mit H. Kraft, herausgegeben von G. Bornkamm; I. Band: *Zur Evangelienforschung* (Tübingen: Mohr-Siebeck, 1953, DM 22), viii and 380 pp.; II. Band: *Zum Urchristentum und zur hellenistischen Religionsgeschichte* (1956, DM 21), viii and 253 pp.

Representing the *Martin-Dibelius-Stiftung* of the University of Heidelberg, G. Bornkamm and H. Kraft have assembled in these two volumes a selection of D's essays and monographs published from 1915 until a year after his death in 1947. The first volume is devoted to Gospel research and contains works of widely varying length on the following themes: the Infancy Narrative of Lk, the Sermon on the Mount, the third petition of the Lord's Prayer, the social theme in the NT, the problem of tradition in Jn, various phases of the Passion (five essays), "Gospel Criticism and Christology," and aspects of Bach's Passions. The theme of the second volume is early Christianity and Hellenistic religion. Included are studies on the "knowledge of truth" in the Pastorals, the Christianizing of a Hellenistic formula (Eph 4:5 f., etc.), the initiation-rite in mystery religions, the origin of the *Shepherd of Hermas*, some aspects of mysticism in Paul (three articles), the blessings at meals in the *Didache*, worship in Hebrews, and "Rome and the Christians in the First Century." General and scriptural indexes for both volumes are found in vol. II.

OPINION:

464r. The reviewers are virtually unanimous in expressing gratitude to the editors for making so readily available these works of D, many of which first appeared in hard-to-find collections. J. L. MCKENZIE in *CathBibQuart* 16 (2, '54) 253-256 as well as E. FASCHER in *TheolLitZeit* 81 (2, '56) 99-101 remark that the essays of vol. I, typical of D's writing, are notable for outstanding clarity of expression. The great lifetime work of D was of course his pioneering contribution to the exegetical trend called the *formgeschichtliche Methode*. It is as an exponent of this method that most of the reviewers pass judgment on this posthumous collection of D's work. O. KUSS in *TheolGlaub* 43 (6, '53) 460-461, along with several others, thinks of the collection as an excellent practical introduction to the aims and methods of form-critical research. Fascher confines his remarks chiefly to an exposition of the biblical theology of

D by means of quotations from the book: "Through the union of Gospel criticism (with the aid of the form-critical method) and Christology (as the 'goal' of the application of historical tradition) Dibelius seeks on the one hand, by a right understanding of the first Christians, to ward off the false formulations of questions of modern historians and critics, . . . on the other hand, in overcoming three modern *radical* solutions (the idealism of A. Drews, the Paulinism of K. Barth, and the historism of H. J. Holzmann, J. Weiss, and H. Weinel), to lead to an understanding of the Gospel tradition which culminates in the following statement: '. . . the sole explanation of the literary and historical peculiarities of the Gospels is to be sought in the fact that they are from the beginning testimonies in which the believer speaks to the believer about the object of his belief. Gospel criticism and Christology are therefore not opposites, but belong together in the true theology.'"

465r. "Although his theological concern emerges strongly in every study," writes L. JAMISON in *JournBibLit* 74 (1, '55) 48-49, D "writes always as the 'scientific' scholar, intent on recovering the primary meaning of the NT documents in their historical context. To that effort he brings a massive knowledge of classical philology and ancient culture, both Jewish and Hellenistic." But without impugning D's scholarship, P. NOBER in *Biblica* 35 (1, '54) 109-110 finds the basic presuppositions of D's work open to criticism. He wonders if D's very high esteem for preaching (the kerygma) is a legacy from early Protestantism or is perhaps due to the influence of M. Kähler's concept of *kirchengründenden Predigt*. K. SCHELKLE in *TheolQuart* 130 (3, '53) 346 emphasizes the positive contribution of form-criticism, as seen in "Gospel Criticism and Christology," towards bringing to light the factors in the early Church that contributed to the formation of tradition. B. BRINKMANN in *Scholastik* 29 (2, '54) 299-300 echoes this appreciation, but also makes important reservations. He feels that D fails to recognize the historical value of the Gospel events: "One must take into consideration not only the second *Sitz im Leben*, i.e., the circumstances under which the actual accounts of the words and deeds of Jesus received their present form in early Christianity, but in most cases also the first *Sitz im Leben*, i.e., the circumstances under which the words and deeds of Jesus took place. This latter is given too little consideration in all the works of the author." (Cf. the reservations of C. MATAGNE in *Nouv RevThéol* 78 [4, '56] 430-431). McKenzie reflects the views of several critics when he finds that D's application of his method leads to an evisceration of Christianity itself. The method, however, "has been solidly established; we shall accept his principles and techniques, even if we shall not reach the same conclusions."

466r. Reviewing the second volume of the work, BRINKMANN in *Scholastik* 32 (2, '57) 305-306 presents a brief analysis of D's concept of mysticism in Paul. He says that D fails to take adequate account of the significance of baptism in Paul's Christ-mysticism, and fails also to mention A. Wikenhauser's *Die Christusmystik des Apostels Paulus*, which propounds a view somewhat

similar to D's own theory. SCHEKLE in *TheolQuart* 136 (4, '56) 487-488 believes that though modern NT research has turned more towards the Jewish and Oriental tradition, D's work in the history of Hellenistic religion and the NT remains basic. Notice of vol. II is also taken by P. BENOIT in *RevBib* 64 (2, '57) 301-302, KUSS in *TheolGlaub* 46 (6, '56) 463, and F. C. G. in *AnglTheolRev* 39 (2, '57) 195.

BOOK:

467r. F. X. DURRWELL, *La Résurrection de Jésus, Mystère de Salut* (second ed.; Le Puy—Paris: Xavier Mappus, 1954, 1200 fr.), 431 pp.

This second edition aims to give a complete theology of the Resurrection by means of a systematic study and interpretation of NT texts. It contains a re-discovery of certain essential mysteries of Christianity, among which the eschatology of the glory of Christ receives particularly profound treatment.

OPINION:

468r. A. VIARD in *RevSciencPhilThéol* 40 (1, '56) 163 and M. E. BOISMARD in *RevBib* 63 (2, '56) 303 praise highly the rearrangement of significant materials in this second more readable and more interesting edition. Viard finds this edition developed with more precision, especially in the treatment of the eschatology of the glory of Christ and the theology of the Spirit. P. GAECHTER in *ZeitKathTheol* 78 (2, '56) 233 is most laudatory in his review.

BOOK:

469r. I. GOMÁ CIVIT, *Ubi Spiritus Dei, Illic Ecclesia et Omnis Gratia: El Espíritu Santo y sus "carismas" en la Teología del Nuevo Testamento* (Barcelona: Seminario Conciliar, 1954), 108 pp.

The title of this monograph well indicates its contents: a synthesis of NT texts that illustrate the indissoluble union of the Holy Spirit and His charisms with the Savior and His Church, and a close examination of the individual character of each of the charisms.

OPINION:

470r. Select bibliography, insight into the problem, insufficient discussion of texts, dubious interpretation, and weak reference value of certain controverted passages—these are the chief features of the book that provoke comment from one or other of reviewers G. PHILIPS in *EphTheolLov* 31 ('55) 452, B. LEFROIS in *CathBibQuart* 17 ('55) 633-634, and M. BOISMARD in *RevBib* 63 ('56) 146-147.

BOOK:

471r. S. MOWINCKEL, *He That Cometh*, trans. G. W. Anderson (New York: Abingdon Press, 1956, \$6.50), xvi and 528 pp. *Han son kommer. Messiasforventningen i Det Gamle Testament og på Jesu tid* (Copenhagen: G. E. C. Gads Forlag, 1951, cr. 29), 417 pp.

The book has two divisions. Part I contains a definition and study of the ideal of kingship in ancient Israel. Then follows a treatment of the early Jewish

future hope, which is non-eschatological, the place of the eschatological king in the future hope, and finally the Servant of Yahweh. Part II, after a summary of the eschatology of late Judaism, takes up the national Messiah and the Son of Man.

OPINION:

472r. Seven reviewers admit the work to be an excellent synthesis of one of the most important topics of OT theology by one of the leading OT scholars of our day. J. MUILENBERG in *ChristCent* (Aug. 7, '57) 942-943 sees M's definition of eschatology as too limited but considers the book "a many-faceted work, monumental in scope, and as firm in structure as it is lucid in exposition." The discussion of the Servant of the Lord is the most stimulating in this *magnum opus*. Muilenberg in *JournBibLit* 76 (3, '57) 243-246 mentions that M's work is a synthesis of his labors in various areas of OT study, but regards M's deletion of "Israel" in Isa 49:3 as indefensible. "It is by no means a definitive work; that would be to expect too much. But it is one of the great books . . . in our generation." Anderson has rendered a distinct service by this translation. H. H. ROWLEY in *Booklist* ('57) 51 reminds us that it is more than a mere translation; it has been revised by the author and references to recent literature have been added. Rowley, too, is surprised that M omits "Israel" in Isa 49:3, and feels it imperative that we be told what MSS omit it so that their weight may be assessed. Rowley adds that Anderson's translation is a fine piece of work and deserves highest praise. J. L. MCKENZIE in *CathBibQuart* 19 (2, '57) 274-278 praises M's use of all available sources for his study and states that M's survey of Israelite kingship and his explanation of the Servant poems are excellent. H. H. GUTHRIE in *AnglTheolRev* 39 (3, '57) 254-256 looks upon M's work as a comprehensive examination of some of the central themes of biblical religion, providing a masterful summary of the whole discussion of sacral kingship and containing an exhaustive bibliography. Guthrie too wonders whether M's "definition of eschatology may be too narrow, so narrow that it is almost synonymous with apocalyptic." J. COPPENS in *EphTheolLov* 33 (1, '57) 93-94 says it is the most complete work on Messianism and highly recommends its purchase. The reviewer in *AmiCler* 67 (16, '57) 243-246 calls it, in spite of a few weaknesses, a master's work and an excellent starting point for future study.

473r. THE TRANSLATOR HIMSELF, commenting on the Norwegian version has this to say in *JournBibLit* 71 ('51) 329-332: M gathers up the results of much of his own brilliant research and gives an invaluable survey of some of the most debated problems of biblical religion. "However greatly readers may differ from the author on any of the debatable subjects . . . it is an immense advantage to have in one volume . . . so full a discussion of themes which are in the forefront of contemporary biblical research." Anderson in *VetTest* 1 ('51) 311-313 says, "It is in the broad sweep of the presentation, the unity of conception and the depth of interpretive insight that much of the usefulness of the volume will be found to lie."

BOOK:

474r. E. PAX, *Epiphaneia. Ein religionsgeschichtlicher Beitrag zur biblischen Theologie*, Münchener Theologische Studien, I, 10 (München: K. Zink, 1955, DM 24), xxiv and 280 pp.

This work attempts to discover the Pauline meaning of *epiphaneia*, by tracing the usage of words of the same root or similar sense through Greek and Oriental literature, and through the OT and NT. The conclusion reached is that *epiphaneia* signifies the triumphant appearance of Christ at the *parousia*.

OPINION:

475r. J. GUILLET in *RechSciencRel* 45 (1, '57) 110-111 commends the work of the author but feels that, due to lack of clarity in the formulation of conclusions, the book is at times difficult reading. W. MICHAELIS in *TheolLitZeit* 82 (10, '57) 755 says much the same and questions specific points of NT exegesis. A. WIKENHAUSER in *MünchTheolZeit* 8 (3, '57) 215-216 is much stronger in his criticism. A detailed discussion, he feels, would be necessary to treat the numerous points with which he himself takes exception. Wikenhaner contends that the book's arguments are often unconvincing, and that conclusions are stated too positively. P's definition of *epiphaneia* is too restricted, and for that reason P does not adhere to it himself. P's theory of a non-Pauline authorship of the Pastorals is seriously questioned, along with several points of exegesis. Concluding criticism is directed to typographical errors, of which over a dozen are cited. F. J. SCHIERSE in *Scholastik* 32 (4, '57) 617-618 commends P's treatment of "eschatological" epiphanies but raises serious objections against the concept and handling of "historical" epiphanies. On the other hand, the reviews of E. DES PLACES in *Biblica* 37 ('56) 494, J. COPPENS in *EphTheolLouv* 33 (1, '57) 95, K. SCHEKLE in *TheolQuart* 136 ('56) 353, and of *BenMon* 33 (5-6, '57) 252 are all highly complimentary in tone.

BOOK:

476r. W. SCHWARTZ, *Principles and Problems of Biblical Translation: Some Reformation Controversies and Their Background* (Cambridge: Cambridge University Press, 1955, 25 s. or \$4.75), xiv and 225 pp.

Centering his study on the Reformation Period, S contrasts the approach to biblical translation of the humanists, Reuchlin and Erasmus, with that of Luther. The first he describes as "philological," the second as "prophetic" or "inspirational." The humanists emphasized word-for-word, scientifically literal rendering, while Luther advocated a more idiomatic translation under the influence of the Spirit. A third category, the "traditional," is conceived to include the scholastic theologians who linked biblical translation and interpretation with dogmatic theology. The opposing ideas on the function and resources of the translator which were elaborated in the sixteenth century by the philological school of Erasmus and the inspirational school of Luther are connected by S with two earlier disputes. St. Jerome differed with St. Augustine about the

former's Latin translation from the Hebrew because of Augustine's personal conviction that the LXX was inspired. Even earlier, the *Letter of Aristeas* called attention to the scholarly efforts which went into the Alexandrian translation from the Hebrew, while Philo emphasized the inspirational qualities of the LXX.

OPINION:

477r. A. WIKGREN in *JournRel* 27 (1, '57) 51-52 thinks that the main interest and success of this book consist in its portrayal of the Reformation controversies on translation. He suggests that, although there are frequent quotations of opinion by and about the scholars and theologians treated, "the chief weakness . . . is the absence of enough specific examples to illustrate the author's categories and generalizations." A. DUBARLE in *RevSciencPhilThéol* 40 (1, '56) 99-100 adds that although the categories are interesting as large-scale classifications, S appears to have thought of them as too rigorously exclusive of one another, an impression which Wikgren seemed to fear the book might make. Thus Dubarle notes that Erasmus actually had predecessors in his recourse to the original Greek, and this within the "traditional" Church. Furthermore, Dubarle points out that both Reuchlin and Erasmus were participants in a reaction against routine, ignorance, and narrowness of spirit rather than proclaimers of an entirely new principle. M. BOURKE in *CathBibQuart* 17 (4, '55) 624-626 feels that an outstanding flaw is "the author's opinion that Luther's views on biblical translation are essentially in harmony with those of Augustine."

478r. Dubarle and Bourke are joined by E. HILL in *Blackfriars* 37 (438, '56) 384-385 in deploring S's misunderstanding of the Tridentine decree concerning the authenticity of the Vulgate. They indicate that the Council declared this translation to be juridically authentic, not critically so, as S seems to think. Dubarle and Bourke add that *Providentissimus* of Leo XIII and *Divino Afflante Spiritu* of Pius XII, both cited and quoted from by S, encourage recourse to the original Hebrew and Greek. Although these reviewers deplore the resulting confusion about the liberty of Catholic exegetes in their work, Dubarle suggests that this confusion may be due to the difficulty which non-Catholics have in understanding the position of the Church. At the same time he emphasizes the need for correcting inexact generalizations, lest the confidence of exegetes in the work of confreres of different confessions be weakened. Both Dubarle and Bourke consider the book a rich mine of interesting historical information. With this last opinion T. MANSON in *TheolLitZeit* 82 (8, '57) 575-576 and the reviewer in *TimesLitSupp* (May 27, '55) 289 agree. They praise S for avoiding definitive conclusions and "moralizing" about his findings. Manson notes that since many of the tensions which made biblical translation difficult in the fifth and sixteenth centuries still exist today, this historical study will enable contemporary translators to solve more readily present-day problems.

THE WORLD OF THE NEW TESTAMENT

BOOK:

479r. C. ANDRESEN, *Logos und Nomos: Die Polemik des Kelsos wider das Christentum*, Arbeiten zur Kirchengeschichte 30 (Berlin: de Gruyter, 1955, DM 32), vii and 415 pp.

Already a recognized authority on Middle Platonism and on Christian apologetic literature of the second century (cf. his article "Justin und der mittlere Platonismus" in *ZeitNTWiss* 44 [1952-53] 157-195), A here presents the fruits of his study on the reconstructed *Alēthēs Logos* (original not extant) of Celsus. Using the traditional approach of a reconstruction from Origen's *Contra Celsum*, he suggests improvements on previous texts (e.g., those of R. Bader, 1940; H. Schroeder, 1933, not published; O. Glöckner, 1924). Then he analyzes carefully Celsus' attack on Christendom. Christians, following in the footsteps of the Jews, have rejected, or at least vitiated (according to Celsus), the "ancient doctrine" of tradition, inherited philosophy (*logos*), and have cast aside the equally revered and traditional "code of life" (*nomos*). To this extent they have betrayed the sacred task of men to preserve the past, and are doomed to failure.

Seen as an approach from history (rather than philosophy), Celsus' work, formerly considered a rather hit-and-miss type of writing, assumes definite unity. Still, for A it is remarkable that Celsus, as a Middle Platonist, should be possessed of and should use such historical perspective in his treatment. This he attributes to Celsus' awareness of the works of Justin and his desire to refute them—for Justin had traced the gradual revelation of the *Logos* through pagan and Jew and thence to its ultimate perfection in Christianity. A offers good support to this theory and considers the absence of Justin's name in Celsus' work a conscious omission.

OPINION:

480r. All the reviews cited here are detailed and show great respect both for the author and his work. In particular, A. Nock in *JournTheolStud* 7 (2, '56) 314-317 discusses several of A's suggestions for the reconstruction of Celsus' text. He thinks them generally "... penetrating, but certainty in detail lies largely beyond our reach." He feels that in the second part "A. presses his case too far and credits *logos* and *nomos* with a constancy of meaning which can seldom be sought in Greek words and least of all in this Protean pair." The argument for the thesis that "Celsus was writing an answer to Justin" he finds "as a whole convincing." R. GRANT in *JournRel* 36 (4, '56) 270-272 also thinks A "gives good reasons for believing that Celsus was actually acquainted with Justin's work." But he believes it "possible that Andresen defines Middle Platonism too narrowly" in restricting its potential for an historical perspective, and claims that "Celsus is not so revolutionary as Andresen seems to suppose, since other Greek teachers were developing or had already developed the weapon he uses against the Christians." E. DES PLACES in *VerbDom* 34 (2, '56) 124-125 outlines the book clearly, and though he too

thinks A takes somewhat too much away from the "historical sense" of the Greek philosophers (e.g. Plato), he concludes: "the thesis sheds no little light on relations between hellenism and Christianity . . . in the 2nd century." C. MARTIN in *NouvRevThéol* 79 (4, '56) 418, and RÖTTGES in *Scholastik* 32 (2, '57) 289-290 give approving summaries of what Röttges terms an "extraordinarily many-sided question" with a "convincingly well thought-out solution." Finally, the review of J. DANIELOU in *RechSciencRel* 44 (4, '56) 580-585 deserves special attention for its extremely thorough and easy-to-read summary of a book that "reveals for the first time, and in a manner that seems definitive, the true picture of Celsus."

BOOK:

481r. J. BONSIIVEN, *Textes rabbiniques des deux premiers siècles chrétiens pour servir à l'intelligence du Nouveau Testament* (Rome: Pontificio Istituto Biblico, 1955, Lir.it. 4500), xii and 804 pp.

This book is a translation of the rabbinic texts which formed the basis for the author's previous work, *Judaïsme palestinien au temps de Jésus-Christ*. There is a three-fold division: (a) several prayers used in part in the Temple liturgy, (b) the Mishnah and Tosephta, (c) the juridical commentaries and sayings of the Tannaitic rabbis excerpted from the Jerusalem and Babylonian Talmuds. The book is concluded with three indexes: (a) a detailed lexicon of rabbinic theology, (b) a list of OT passages commented on or referred to, (c) a reference list of the NT passages clarified by the texts.

OPINION:

482r. The work is highly commended by D. STANLEY in *CathBibQuart* 17 ('55) 664 and A. VINCENT in *RevSciencRel* 29 ('55) 287. J. COPPENS in *EphThéolLov* 32 ('56) 85 calls it a valuable exegetical instrument, and a worthy complement, though less rich and suggestive, to Strack-Billerbeck. The single regret expressed by A. VIARD in *RevSciencPhilThéol* 40 ('56) 139 is that only the literature which reflects a juridical aspect of Palestinian Judaism is treated. The brief reviews of C. MATAGNE in *NouvRevThéol* 78 ('56) 428 and O. KUSS in *TheolGlaub* 46 ('56) 464 are laudatory in tone.

483r. In sharp contrast, however, are the reviews of E. ULLENDORF in *NTStud* 2 (3, '56) 209 and E. RAPP in *BibOr* 14 (1, '57) 46. Both feel that, except for the index which gives cross-references to pertinent passages in the NT, the book neither fulfills its title nor the author's aim as stated in the introduction (which, incidentally, appear to Ullendorf mutually contradictory). Since fine translations of these texts are already available, the advantage of a new one is seriously questioned. Targets for specific criticism range from the unusual number of printing errors to major points of translation and interpretation.

BOOK:

484r. E. STAUFFER, *Christ and the Caesars* (Philadelphia: Westminster Press, 1955, \$4.50), 293 pp.

This series of historical sketches depicting the dramatic struggle between the

Roman Empire and the rise of Christianity focuses on character studies, enlivened by the special use of the coins of the period.

OPINION:

485r. J. CORELLA in *RazFe* 156 (714-715, '57) 121-122 notes that S's purpose is to shed new light on historical facts already known. The portrayal of Augustus he considers most successful. He believes that S shows great originality in picturing Domitian and St. John. The book is "based on a serious knowledge of the Roman world and of theology." The essay "Lies and the Truth" is singled out by the reviewer in *ExpTimes* 66 (8, '55) 226-227 for special praise. But H. WILLOUGHBY, *JournRel* 36 (4, '56) 265-266, finds the essays lacking in unity, uneven, and at times unscholarly. He notes distortion in S's handling of some historical sequences as a major fault. J. M. C. TOYNBEE in *Blackfriars* 36 (423, '55) 234-238 also cites historical blemishes but praises "the fundamental merits of this powerful—in many ways remarkable study." The reviewer in *AmiCler* 67 (28, '57) 446 voices the praise of all the critics for S's remarkable use of ancient coins and medals. Cf. also *FreibZeitPhilTheol* 4 (2, '57) 203 and *TimesLitSupp* (May 22, '55).

BOOK:

486r. G. VERMÈS, *Les Manuscrits du Désert de Juda* (Tournai: Desclée, 1953, fr. 600), 216 pp. *Discovery in the Judean Desert* (New York: Desclée Co., 1956, \$5.00), 256 pp. and 9 illustrations.

The book consists of two parts. The first part (pp. 1-120) is a treatment of the discovery of the Dead Sea Scrolls, their contents, their alleged authors (the Covenanters of Qumran), and the organization and manner of life of the sect. The second part (pp. 123-237) is a translation of the Scrolls. An appendix of two pages gives an English translation of two documents from the caves of Murabba'at, one of them supposedly being a Bar-Kokhba letter.

OPINION:

487r. P. BOCCACCIO in *Biblica* 36 ('55) 245-247 points out that V's first chapter has a most valuable index of all complete MSS and fragments thus far found, indicating the origin of each. In regard to V's historical reconstruction of Qumran and its events, Boccaccio thinks that many may disagree with him and find other conclusions, but he states that it must be granted that V has produced a solid work which can be followed until other more probable explanations are offered. M. ZERWICK in *VerbDom* 33 ('55) 112-114 notes the great task that was the author's in reconstructing the history of Qumran from the second century B.C. to the Jewish War. Zerwick considers V's final chapter on the spirituality of the Qumran community to be truly admirable. B. J. ROBERTS in *Booklist* ('57) 68 mentions that V's French edition had been well received and predicts the same welcome for the English, the reason being the adequate rendering of the original along with minor revisions and additional material. J. HASPECKER in *Scholastik* 30 ('55) 107-109 calls attention to the book's "good over-all view of the discoveries," to the excellent pictorial supple-

ment on Khirbet Qumran, and to the copious bibliography. J. ROSENTHAL in *Judaism* 6 (4, '57) 380-382, considering V's bibliography, which is limited only to works and studies in English, French, and German, wonders about the modern Hebrew works. He contends that since some texts were couched in awkward Hebrew, V fell back on "a strained ingenuity in order to render the text intelligible. Some of his interpretations are dictated by a preconceived ideological approach to the Scrolls." J. MCSORLEY in *The Catholic World* 185 (1108, '57) 317-318 writes, "This volume will prove highly satisfactory not only to the specialist, but to any serious and properly interested reader." Cf. also R. E. MURPHY in *AmEcclRev* 137 (6, '57) 428-429.

BOOKS RECEIVED

Y. DANIEL, *La nouvelle que vous attendez appelée Évangile* (Paris: Les Éditions Ouvrières [12, Avenue Soeur-Rosalie, Paris-13e] 1954), 325 pp. The four Gospels with brief introduction and explanatory notes.

G. LE MOUEL, *L'histoire des Apôtres. Texte, présentation et notes*, La Parole Vivante: Saint Luc, Médecin, Collaborateur de saint Paul (Paris: Les Éditions Ouvrières, 1957), 199 pp.

CORRECTION: In *NTA* 2 (1, '57) § 70 line 3 should read: "Papyri. When compared with two major representatives of the second century text, Heracleon and Clement of Alexandria, P⁶⁶ is found to vary constantly from them and to take . . ."

BIOGRAPHICAL NOTES

BOISMARD—Marie-Émile Boismard, O.P., was born at Seiches-sur-le-Loir, France, on December 14, 1916. Following his ordination to the Catholic priesthood in the Dominican Order, he went to Jerusalem for studies at the École Biblique et Archéologique Française, where he specialized in New Testament and particularly St. John. In addition to many articles in the *Revue Biblique*, he has contributed two works to the *Lectio Divina* series (Editions du Cerf): *Le Prologue de Saint Jean* (no. 11), and *Du Baptême à Cana* (no. 18). The former has appeared in English as *St. John's Prologue* (Newman Press, 1957). He is the translator of the Apocalypse in the *Bible de Jérusalem*. At present he is at the École Biblique, continuing his writing and research.

CADBURY—Henry Joel Cadbury, Ph.D., was born in Philadelphia on December 1, 1883. A member of the Society of Friends, he studied at Haverford College and at Harvard University. From 1910 to 1934 he held various academic positions at Haverford College, Andover Theological Seminary, Episcopal Theological School (Cambridge, Massachusetts), Bryn Mawr College, and Pendle Hill College (Wallingford, Pennsylvania). In 1933 he received the honorary Litt.D. at Haverford College, and in 1937 the honorary D.D. at the University of Glasgow. From 1934 to 1954 he was Hollis Professor of Divinity at Harvard. At present he lectures at Haverford College and at Pendle Hill College. He is a member of the Revised Standard Version Bible Committee, and for many years was the Secretary of the American Schools of Oriental Research. In 1936 he was President of the Society of Biblical Literature and Exegesis. Recognized as an authority on Luke and Acts, he has written extensively on them since 1919. Some of his later works are: *The Book of Acts in History*, (1955), and *Jesus: What Manner of Man* (1947).

GOODENOUGH—Erwin Ramsdell Goodenough was born in Brooklyn, New York, on October 24, 1893. He studied at Hamilton College (Clinton, New York), Drew Theological Seminary (Madison, New Jersey), Garrett Biblical Institute (Evanston, Illinois), and at Oxford University, where he received the degree of D.Phil. in 1923. He has received honorary degrees from Yale University, Garrett Biblical Institute, and Hebrew Union College (Cincinnati, Ohio). Since 1923 he has been teaching at Yale University, becoming in 1934 Professor of the History of Religion. In 1951 he was the President of the Society of Biblical Literature and Exegesis, and he was Editor of the *Journal of Biblical Literature* from 1934 to 1942. Specializing in the study of the Hellenization of Judaism, he has already published six volumes under the title *Jewish Symbols in the Greco-Roman Period*. Volumes 7 and 8 of this series will appear this spring, and three more volumes are planned.

HENRY—Paul Henry, S.J., was born in Louvain, Belgium, 1906. After studies at the Sorbonne (*Docteur ès Lettres*, 1938), The Gregorian University (S.T.D., 1941), and the Pontifical Biblical Institute (S.S.L., 1941), he became Pro-

fessor of the New Testament and Systematic Theology at the Jesuit House of Studies, Louvain. Since 1945 he has been Professor of Theology at the Institut Catholique, Paris. He held the Sir Philip Deneke Chair at Oxford (1950), was Fulbright Visiting Lecturer in Classics, Philosophy, and Religion at the State University of Iowa (1956), and Visiting Lecturer in Philosophy at the University of Pennsylvania (1957). Among his publications are the article on "Kenosis" in the *Supplément du Dictionnaire de la Bible* (1950), *Plotin et l'Occident* (1934), *Études Plotiniennes, I: Les États du texte de Plotin* (1938), *Études Plotiniennes, II: Les Manuscrits des Ennéades* (1948). A series of lectures which he gave at Oxford in 1955 will be published this year under the title *The Christian Idea of God and Its Development*.

JOHNSON—Sherman Elbridge Johnson, Ph.D., S.T.D., was born on March 7, 1908, in Hutchinson, Kansas. After studies at Northwestern University and Seabury-Western Theological Seminary, he was ordained in the Protestant Episcopal Church. He continued his studies at the University of Chicago, where his doctoral dissertation, *The Septuagint Translators of Amos*, was published in 1936. As Assistant Professor and later as Professor of New Testament, he taught at the Episcopal Theological School, Cambridge, Massachusetts, until 1951. In the year 1947-48 he was Annual Professor at the American School of Oriental Research in Jerusalem. Since 1951 he has been Dean and Professor of New Testament at the Church Divinity School of the Pacific, Berkeley, California, and is currently Editor of the *Anglican Theological Review*. In 1957 he was President of the Society of Biblical Literature and Exegesis. He has specialized in the exegesis of the Synoptic Gospels and in Palestinian and Anatolian archaeology, and has written the Commentary on Matthew in Volume 7 of *The Interpreter's Bible*. His most recent work, *Jesus in His Homeland*, was published by Scribner's in 1957.

LEVIE—Jean Levie, S.J., was born in Charleroi, Belgium, on January 21, 1885. He studied at the Faculté N.D. de la Paix, Namur, and at the University of Louvain, where he received the doctorate in Classical Philology. Studies in the Jesuit Houses of Study at Valkenburg (Holland), and Louvain culminated in his ordination in 1917. Further studies in Sacred Scripture at the Institut Catholique in Paris, the Sorbonne, and the École des Hautes Études, were followed by the position as Professor of Sacred Scripture and Fundamental Theology at the Jesuit House of Studies in Louvain, a position he has held for over 30 years. For 25 years, until 1951, he was Editor of the monthly *Nouvelle Revue Théologique*. His articles on the New Testament appeared frequently in the *Revue*, and his work, *Sous les Yeux de l'incroyant*, saw its second edition in 1946. A collection and revision of his articles will appear soon under the title, *Écriture Sainte, parole de Dieu et parole d'homme*.

MINEAR—Paul Sevier Minear, Ph.D., was born in Mount Pleasant, Iowa, on February 17, 1906. He studied at Iowa Wesleyan College, Northwestern Uni-

versity, Garrett Biblical Institute (Evanston, Illinois), and Yale University, where he received the Doctorate in 1932. He was Professor of New Testament at Garrett Biblical Institute from 1934 to 1944, at Andover Newton Theological School from 1944 to 1956, and at the Yale University Divinity School since 1956. He has been named Winkley Professor of Biblical Theology at Yale, and will assume that post in July of this year. He has concentrated his scholarly efforts on New Testament Theology and Ecumenics, and has published widely on these topics. His more recent books are *Eyes of Faith*, *The Kingdom and the Power*, and *Christian Hope and the Second Coming*. He is the editor of *The Nature of the Unity We Seek*, being published this year by the Bethany Press, and he will also publish the Hoover Lectures this year under a title not yet chosen.

MOWRY—Professor M. Lucetta Mowry was born in Pyengyang, Korea. She studied at the Presbyterian College of Christian Education, Chicago (M.A., 1938), at Yale Divinity School (B.D., 1940), and Yale University (Ph.D., 1946). Teaching at Wellesley College since 1942, she is at present Associate Professor in the Department of Biblical History, Literature, and Exegesis. She has written *Poetry in the Synoptic Gospels and the Book of Revelation* (dissertation), "Music and The Bible" (with C. Kraeling) for Vol. I of the *New Oxford History of Music*, and is preparing a work on the Qumran Sect and the Early Church.

SCHMID—Joseph Schmid, Dr. Theol., Catholic exegete, was born in Holzhausen, Upper Bavaria, on January 26, 1893. His early studies were at the University of Innsbruck, Austria, and at the Philosophisch-Theologische Hochschule of Freising. He then went to the University of Munich, where he earned his degree in 1927. He lectured on the New Testament at the University of Munich, was later Extraordinary Professor of New Testament at the Philosophisch-Theologische Hochschule of Dillingen/Donau, and, since 1951, has been Ordinary Professor of New Testament Exegesis at the University of Munich. His extensive writings since 1928 have generally concerned the Synoptic Evangelists, St. Paul, and the Apocalypse. His three commentaries in the Regensburg New Testament have recently seen their third editions (Mark, 1954; Luke, 1955; Matthew, 1956). The second volume of *Studien zur Geschichte des griechischen Apokalypsetextes* appeared in 1955-56. He is New Testament Advisor for the new revision of the *Lexikon für Theologie und Kirche* and is a collaborator on *Herders Theologische Kommentar zum Neuen Testament*.

WIKENHAUSER—Professor Doctor Alfred Wikenhauser was born in Welschingen, Baden, Germany, on February 22, 1883. After studies at the University of Freiburg in Breisgau and at the Seminary of St. Peter in Schwarzwald, he was ordained a Catholic priest in 1907. Three years of the ministry were followed by further study at the Pontifical Biblical Institute in

Rome, and at the University of Freiburg, where he received the Doctorate of Theology in 1913. He was again engaged in pastoral work until 1926, lecturing for part of this time at the University of Freiburg. He then became Professor of New Testament at the University of Würzburg and later at the University of Freiburg until his retirement in 1951. His more recent works are: *Einleitung in das Neue Testament* (second ed., 1956), *Die Apostelgeschichte* for the Regensburg New Testament (third ed., 1956), *Das Johannesevangelium* (second ed., 1957), and *Die Christusmystik des Apostels Paulus* (second ed., 1956).

BOOK NOTICES

D. BALY, *The Geography of the Bible. A Study in Historical Geography* (New York: Harper and Brothers, 1957, \$4.95), xiv and 303 pp.

The book is the result of twenty years' work, fifteen of which were spent in the Palestine region, from 1937 to 1947 and from 1949 to 1954, when the author was a member of the Jerusalem and the East Mission. Because many even of the recent atlases stress the historical aspect rather than the geographical, the writer wishes to fill the gap which has existed since George Adam Smith wrote *The Historical Geography of the Holy Land* more than sixty years ago. The present volume contains 97 photographs made by the author and 47 maps and diagrams. Scriptural quotations are from the *Revised Standard Version*.

K. BARTH, *Christ and Adam: Man and Humanity in Romans 5*, trans. T. A. Smail (New York: Harper and Brothers, 1957, \$2.00), 96 pp.

Karl Barth contributes to the exegesis of Romans 5 by the thesis that Paul is not correctly understood unless one recognizes that the apostle sees Christ as the true head of all humanity, Adam included. According to his distinctive exegetical method the author is not directly concerned with the historical exegesis of the text but rather with its interpretation first and foremost as part of the canon of the NT. As in his *Church Dogmatics* Barth manifests his opposition to every kind of natural theology, and he insists that Jesus Christ, the Son of God made Man, and only He, is the "light in which we see light." The volume contains an index.

M. E. BOISMARD, O.P., *St. John's Prologue*, trans. by Carisbrooke Dominicans (Westminster, Md.: Newman Press, 1957, \$3.25), viii and 152 pp.

The main problems and the theological richness of the first eighteen verses of St. John are here presented by a professor of the Dominican École Biblique in Jerusalem. The book is divided into two parts: Part I examines the unit verse by verse, as would be done in a commentary; Part II is devoted to a theological commentary and comprises nine chapters on topics such as: The Structure of the Prologue; The Word of God, Life and Light; The New Covenant. At the end four pages summarize in a paraphrase of the Prologue the results of these studies. A brief bibliography is appended. The main concern of the author is

to make the reader interpret the Prologue in the light of St. John's background, his theological heritage of the great OT themes.

J. WICK BOWMAN AND R. W. TAPP, *The Gospel from the Mount, a New Translation and Interpretation of Matthew, Chs. 5 to 7* (Philadelphia: Westminster Press, 1957, \$3.75), 199 pp.

Aided by his research colleague R. W. Tapp, John Wick Bowman, Professor of NT Interpretation, San Francisco Theological Seminary, popularizes interpretations of the Sermon on the Mount that he has given over a period of thirty years to students on three continents. In these chapters is the substance of the Norton Lectures delivered at the Southern Baptist Theological Seminary in Louisville, Kentucky, in 1957. The volume contains an index.

C. H. DODD, *La bible aujourd'hui*, Bible et Vie Chrétienne (Tournai, Belgium: Casterman, 1957), 173 pp.

Originally published as *The Bible Today* by the Cambridge University Press, this work, written by a Congregational minister, now appears in a series destined for Catholic readers. In a foreword Dom Charlier explains the reason. The positions taken by Dodd are in general such that they would not displease "la sensibilité catholique la plus délicate." And the author's loving faith in the word of God can be an important contribution to the renewal of interest in the Bible among Catholics.

F. V. FILSON, *Which Books Belong in the Bible, A Study of the Canon* (Philadelphia: Westminster Press, 1957, \$3.00), 174 pp.

Floyd V. Filson, Dean and Professor of NT Literature and History at McCormick Theological Seminary, studies the question of the canon and presents the case for the Reformed Church view. In six chapters he considers the nature of the canon, the Christian view of the OT, the canon and the Apocrypha, the apostolic witness in the NT, and finally the relation of Scripture to tradition. The volume's basic thesis is that the Protestant canon is the only one that has sound historical and theological support, and that all tradition is ultimately subject to Scripture. There is a selected bibliography, an index of passages, and an index of persons and subjects. The substance of the work formed the L. P. Stone Lectures delivered at Princeton Theological Seminary in 1956.

S. E. JOHNSON, *Jesus in His Homeland* (New York: Charles Scribner's Sons, 1957, \$3.75), x and 182 pp.

Dr. Sherman E. Johnson, Dean of the Church Divinity School of the Pacific in Berkeley, California, studies Jesus in the light of His geographical, cultural, political, and religious background. Special attention is paid to the differences between His teaching and that of the Pharisees. Two chapters are devoted to the Dead Sea Scrolls and the relation between the Qumran group and Christianity. Another chapter explains the paradox that, though Jesus rejected the

revolutionary movement entirely, He was crucified as a revolutionary. Furthermore the author makes a contribution toward the solution of two difficult questions: How did hostility arise against Jesus and why did Christianity so quickly separate from Judaism? The volume contains a map of Palestine, eight pages of photographs, a select bibliography, and an index.

H. C. KEE AND F. W. YOUNG, *Understanding the New Testament* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1957, \$7.95), xx and 492 pp.

Howard Clark Kee of the Theological School, Drew University, and Franklin W. Young of the Episcopal Theological Seminary of the Southwest have composed this book to help modern readers understand the Bible by enabling them in some measure to enter into the life of the community that produced the NT. The thought and story of the individual books of Scripture are summarized, and since the writers of the NT books lived in an unfamiliar part of the world, the story has been supplemented with illustrations of the land, the art, and the architecture of NT times. There are 56 excellent photographs and 11 clear maps in the text besides the end-paper maps. A chronological chart, suggestions for additional reading, and an index complete the volume. The viewpoint is in general conservative. The Committee on Projects and Research of the National Council on Religion in Higher Education initiated the preparation of this book.

B. J. LEFROIS, S.V.D., *Christ's Parables* (Techny, Illinois: Divine Word Publications, 1956, \$1.00), viii and 92 pp.

A digest of the Parables is presented by a Doctor of Sacred Scripture for the use of preacher, teacher, and student. Two pages are ordinarily given to each parable, and the material is grouped under the headings of "Picture," "Lesson," "Practical Use." At the end of the booklet are added three outlines for practical use: "A Lenten Series of Sermons on the Parables"; "A Six-day Retreat from the Parables"; "A Program for Sermons for the Sundays of the Year Taken from the Parables."

R. E. MURPHY, O. CARM., *The Dead Sea Scrolls and the Bible* (Westminster, Md.: Newman Press, 1957, \$1.50), xii and 121 pp.

The Head of the Department of Semitic and Egyptian Languages and Literatures in the Catholic University of America shows how the recent Scroll discoveries help to the better understanding of the Bible. "Gaps in our knowledge of the history of the transmission of the Old Testament text have been filled, and we have a new understanding of the Palestinian background in which the Gospel of Jesus Christ was preached. This booklet intends to illustrate these two points by frequent references to the texts of the scrolls and of the New Testament" (p. ix). There are three chapters: the Discovery of the Ancient Scrolls; the Old Testament in the Light of the Scrolls; the New Testament in the Light of the Scrolls. Appendix A is entitled: Dead Sea Diary; Appendix B: Genealogy of the Old Testament.

R. R. NIEBUHR, *Resurrection and Historical Reason, A Study of Theological Method* (New York: Charles Scribner's Sons, 1957, \$3.95), viii and 184 pp.

Dr. Richard R. Niebuhr, a member of the faculty of the Harvard Divinity School, attempts to explain the connection between the biblical proclamation of the Resurrection of Jesus Christ and the order of theological thought. In the present work he contends that Christ and Resurrection are inseparable, and the old dichotomy of Jesus of history—Christ of faith does not solve the problem; it only dissolves Christ and the Church. Besides the preface and index there are six chapters: The Resurrection of Jesus Christ and the Modern Protestant Mind; Resurrection and Theological Method; The Possibility of an Historical Reason; The Conflict of History and Nature; The Power of the Past; History, Resurrection and Law.

P. PARKER, *Inherit the Promise. Six Keys to New Testament Thought* (Greenwich, Connecticut: Seabury Press, 1957, \$4.25), x and 243 pp.

Dr. Pierson Parker, professor of NT Literature and Interpretation at the General Theological Seminary, New York, gives in this book the substance of lectures which he has addressed to various groups of ministers, to college students, and to other laymen. He is concerned with the perennial problem facing all Christians; what does the Bible mean, and what is its truth. After briefly explaining and discussing the approaches which have been proposed by other scholars, Parker then sets forth his own solution which consists in seeking the mind of Jesus by isolating certain key thoughts in His teaching. These thoughts are the following: The Idea of the Covenant; The New Age; The Law; The Truth by Contraries; Physical and Spiritual; The Man. The book is clearly and interestingly written, and its tone is reverent and devotional.

G. RICCIOTTI, *The Acts of the Apostles*, trans. L. E. Byrne (Milwaukee: Bruce Publishing Co., 1958, \$8.00), xii and 420 pp.

The present volume completes the series on the NT written by Canon Ricciotti, *The Life of Christ*, *Paul the Apostle*, and *The Letters of Paul*. Because of his special interest in historical backgrounds, the emphasis here is placed upon the historical element. After an introductory section comprising eight chapters comes the commentary, which consists of a translation made from the Greek followed by detailed notes which occupy most of the page. In his preface the author expresses thanks to S. Lyonnet, S.J., of the Pontifical Biblical Institute for valuable suggestions. The book will appeal particularly to priests, seminarians, and study clubs.

H. H. ROWLEY, *The Dead Sea Scrolls and the New Testament* (London: S.P.C.K., 1957, 2 s.), 32 pp.

Some writers discussing the Dead Sea Scrolls have proposed disturbing theories about Jesus, the Church, and the Gospels. "Anyone who has been troubled by sensational statements on the Scrolls will be grateful to [Professor

Rowley] for this straightforward evaluation of their significance" (back cover of booklet).

The Scrolls and the New Testament, ed. by K. Stendahl (New York: Harper and Brothers, 1957, \$4.00), xii and 308 pp.

Fourteen articles written by Protestant, Catholic, and Jewish scholars on different aspects of the relation between the Dead Sea Scrolls and the NT are here collected by Dr. Stendahl of Harvard Divinity School. Most of the articles have been previously published, but the authors by additions to the notes have brought them up to date. There are three chapters which were hitherto unpublished: "The Scrolls and the New Testament: an Introduction and a Perspective," by K. Stendahl; "Paul and the Dead Sea Scrolls: Flesh and Spirit," by W. D. Davies; and "Hillel the Elder in the Light of the Dead Sea Scrolls," by N. H. Glatzer. The volume contains an index of authors and an index of passages in the Qumran literature and in the NT.

The Word of Salvation. I. The Gospel According to St. Matthew by A. Durand, S.J. *II. The Gospel According to St. Mark* by J. Huby, S.J., trans. by J. J. Heenan, S.J. (Milwaukee: Bruce Publishing Co., 1957, \$12.50), 937 pp.

The *Verbum Salutis* series, produced by the Jesuit Fathers of France, has long enjoyed a deserved popularity in that country and abroad. In order to make the work available to a wider audience two of the Gospels have been translated by Fr. Heenan, whose previous translation of F. Prat's *Jesus Christ* was so successful. Intended for those who wish the fruits of scholarship but do not desire to have the full scientific proof and discussion for every disputed point, the commentary presents the story clearly and briefly with a minimum of scientific apparatus. In the rendition of the Scriptural passages Fr. Heenan has wisely made his own translation rather than choosing any of the accepted English versions, thus preventing any lack of harmony between the text quoted and its commentary. A handy index for each Gospel has been added by the translator.

